Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XIX No. 12] Monday 5-1-1959 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY— G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

LIFE-GIVING PLANT

Soon there may be only one grower left in Britain of the fern-like plant which, the Chinese believe, makes people live longer—liquorice, one of the world's oldest sweetmeats.

From Yorkshire, centre of Britain's liquorice-growing since the time of the first Queen Elizabeth, comes a report that this centuries-old industry is believed to be dying. Only a few growers are left, and one of these recently decided to cultivate no more after his present crop is finished.

For more than 2,000 years the Chinese have used liquorice "to keep the body supple, to increase endurance, and to enable one to grow old in years without ageing in body." Centenarian Chinese to-day often declare that they owe their longevity to eating lots of liquorice.

It was highly prized, too, by the ancient Romans and Greeks. The name comes from a Greek word meaning "sweet root." The substance which gives the sweetness comes from the roots and is about fifty times sweeter than cane sugar!

Ancient documents have come to light showing that the Mediterranean peoples found liquorice useful against asthma, dry cough and troubles of the chest. Papyri excavated from tombs dating back to 1552 B.C. record that the early Egyptians used liquorice as medicine.

It was first cultivated for this purpose by growers in Pontefract, Yorkshire, and later became popular as a confectionery.

Many nations down the centuries have had faith in the power of liquorice to quench the thirst. One Middle East botanist recorded centuries ago that by sucking liquorice he was able to go eleven days without drinking!

LORD CHIEF JUSTICE'S HOBBY

When Baron Goddard of Aldbourne was once asked about his hobbies, a twinkle appeared in his eyes and he replied: "Loafing, just doing nothing!" Now aged eighty, he has recently retired from the important office of Lord Chief Justice of England, but one can't imagine this hard-working, brilliant man doing nothing in his retirement.

A widower, he lives in a tastefully furnished house in Chelsea, loves reading Dickens, enjoys good wine, and nearly always wears a bowler hat. Often he travelled to the Law Courts by bus.

He vividly remembers his first case sixty years ago when he was a somewhat nervous barrister. He was prosecuting at Wiltshire Assizes in a case in which a man was accused of breaking into a brewery. The man was acquitted. Young Rayner Goddard, as he was then, left the court depressed and full of self-doubts.

Lord Goddard once heard the case of a man whose beach deck-chair had collapsed. Lord Goddard leaned forward to ask a question when, with a loud crash, his own chair collapsed. The man got £52 damages. Remarked Lord Goddard: "And I haven't paid two pence for *my* chair!"

ಯಜುರುಪಾಕರ್ಮ ೦–೪–೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೪–೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೦–೪–೦.

TO KEEP BEAUTIFUL

If you want to keep young and beautiful girls, there is nothing like a good cry. According to one of the world's leading authorities on beauty—Signor Giorgio Matezzo, the famous beautician of Florence—every woman can make herself more beautiful by weeping, but it has to be done properly.

Hundreds of women clients of Signor Matezzo are being taught to weep for beauty. For this they pay very handsome fees. He makes his clientele weep for a minimum of twenty minutes daily, and no one is allowed to wipe the tears away!

"Let the tears stream down your face," the beautician advises. "The tears must sink into your skin. While your tears are beautifying your complexion they also wash away hate, dissatisfaction, and troubles. They are cleansing your soul!"

BRITISH RAILWAYS

"We often hear complaints about British Railways, but here is my own experience. When I went to Arran for my holidays this summer my train was nearly an hour late in arriving at Glasgow. Consequently I missed the connection to Ardrossan, and as it was a Saturday and no boats crossed to Arran on Sunday, I had to spend the week-end at a Glasgow hotel.

I wrote to British Railways, explaining the circumstances, and enclosing my hotel bill. I receive in reply a most courteous letter, regretting the inconvenience and delay, and explaining that though they were not legally responsible for such contingencies, they were willing to make "unofficial" compensation. With the letter was a cheque to cover my Glasgow expenses.

Thank you British Railways!" says a British house-wife.

No such thing in Indian railways!

EXTRA-CURRICULAR

Mr. C. D. Deshmukh, Chairman of the University Grants Commission, said at Junagadh recently that he felt extra-curricular activities had obtained undue importance in the present system of collegiate education.

Mr. Deshmukh, who was addressing the students and professors of the Bahauddin College, said: "The primary business of students is to study, and that of the teachers to teach."

Mr. Deshmukh advised students to make better use of libraries and read as many English books as possible. It was also necessary that they should devote more hours to study. To facilitate more effective and comfortable study, he said, he would lay importance on good college hostels and the retention of professors at one place instead of their frequent transfers.

Mr. Deshmukh said that the ratio of girls in colleges was very low, and it was essential that with the spread of education in rural areas the strength of girl students in colleges could be at least one third of the total strength.

Education, he said, was a process calling for vigilance and conscious effort on the part of the Universities. Only with such vigilance and effort could the Universities keep pace with outside world which was fast advancing in this age of science, he said.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

The Rationalist

ROUSING THE MIND

We have before us seven interesting pamphlets, brought out by spiritual-minded Sri T. Manjanatha Iyer, coffee-magnate of Mysore. They are styled, "Thoughts and Meditations," "Thoughts on Yoga," "Divinity Yoga," "To seek the Lord," "ಶಕ್ತಿ", "ಅಂತರ್ಮುಖ", and "ಉಚ್ಚಸ್ಥಿತಿಯ ಪಥ".

Having himself the good fortune of contacting experienced spiritualists, Sri Manjanatha Iyer is impelled to spread his thoughts among the public by setting them out in cheap "finish-at-one-sitting" pamphlets priced only 12 pies each.

In the pamphlet on "Divinity Yoga", the author explains,

"Man's failure is mainly due to disease, ill-health and ignorance. Ignorance means want of knowledge regarding the relationship of the individual with the Universe. Mostly, every being feels that he is distinct and separate from the rest. He seems to enjoy with envy and jealousy against others and thinks of his powers and possessions selfishly. He fails to see that he is indivisibly one with every other being and every atom of the Universe; and he is indeed fed, grown, protected and developed by the Infinite energies of the Universe. Thus the countless beings are truly brothers swimming in the one vast womb of the mother Universe."

We commend Sri Manjanatha Iyer's public-spirited efforts.

On another page we give a few extracts from that estimable writer, Paul Brunton, who toured India 30 years ago in quest of Yoga.

Editor.

WE PRAY GOD TO CONFER HAPPINESS
ON OUR READERS DURING 1959,
AND TO BESTOW HONESTY,
CONSCIENCE, AND WISDOM ON
ADMINISTRATORS AND POLITICIANS.

YOGA

"Ours is the system of Body Control. It is the most difficult of all the Yogas. Body and breath must be fought as though they were obstinate mules, and they must be conquered. Thereafter the nerves and mind are easily controlled."

* * *

"Health of the body, strength of the will, length of years, these are a few benefits. "The Yogi who has become a master in the training which I follow, brings the flesh to iron-hard endurance. Pains do not move him. I know one who submitted to an operation at the hands of a surgeon, when no sleep-giving drug could be used. He endured it without a murmer! Such a one can also experience in his unprotected body the most intense cold, yet receive no hurt!"

* * *

"My master has lived on the open mountains of the Himalayas, surrounded by snow and ice, and wearing a cinnamon-coloured robe for his only comfort. He can sit down for several hours at a stretch in a place where it is so cold that water instantly freezes! Yet he will feel no distress. Such is the power of our Yoga."

* * *

"Who dare say how old is the system of Body Control which I have studied? Our secret texts declare that it was revealed by the god Shiva to the sage Gheranda. From his lips it was learnt by the sage Markandeya, who then taught it to others, and thus it came down in a continuous line through thousands of years; but how many thousands we neither knew nor care, though we believe that it is the last of the Yoga sciences that were born in antiquity. Such was the decline of man even in those days, that the gods had to give him a way of spiritual salvation which led purely through the body. The Yoga of Body Control is little understood except by the adepts who have mastered it, and the common people possess the most false notions of our ancient science. And since such adepts are, alas! so infrequently to be found today, the most foolish and distorted practices pass as our system without hindrance among the multitude. Go to Benares and you will see a man who sits all day and sleeps all night on a bed of sharp spikes; and in another place you will see a man who holds one arm aloft in the air until it is half withered from disuse, and until the nails are several inches long. You will be told that they are men who practise our system of Yoga, but it is not so. Such men bring shame on it, rather. Our aim is not to torture the body in foolish ways for the sake of public wonder; these self-torturing ascetics are ignorant men who have picked up by hearsay, or from some friendly person, a few exercises in the forced contortion of the body. But since they know not what are our objects, they distort these practices and prolong them unnaturally.

* * *

"The mere fact of sitting or standing for regular periods in certain fixed postures may seem of small importance in your eyes. But the concentration of attention and will-power upon the chosen posture is so intense—if success is to be gained—that sleeping forces awaken within the Yogi. Those forces belong to the secret realms of Nature; therefore they are so seldom fully aroused until our breathing exercises are also practised, for the breath possesses deep powers. Though the awaken-

ing of such forces is our real aim, no less than a score of our exercises are capable of being used for benefiting one's health or to remove certain diseases; while others will drive impurities out of the body. Is this not of great use? Still other postures are intended to assist our efforts to get control over the mind and soul, for it is a truth that the body influences thought no less than thought influences the body. In the advanced stages of Yoga, when we may be plunged for hours in meditation, the proper posture of the body not only enables the mind to remain undistracted in its efforts, but actually assists its purpose. Add to all these things the tremendous gain in will power which comes to the man who perseveres in these difficult exercises, and you may see what virtues there are in our methods."

* * *

"I do not know your Western systems, but I have seen white soldiers being drilled at the great camp near Madras. By watching them I have understood what their instructors wished to do. Strengthening the muscles seems to have been their first object, because you Westerners find your highest virtues in being bodily active. Therefore, you make much use of the limbs in a most energetic manner, repeating those movements again again. You spend energy vigorously, so that you may build up the muscles and receive greater strength in return. That is good thing to do in the cold countries of the North, doubtless."

(To be continued.)

BLACKSMITHS ON £2500

Some blacksmiths in the United States are earning up to £2,500 a year and working a five-day week. There are still nearly ten million horses in the U.S.A., all of which need shoeing from time to time.

Today, the craft blacksmith there is organised on a scholastic basis. The up-and-coming blacksmith gets his training at one of two colleges in California and Michigan, and when it is completed and examinations are passed, he gets a diploma.

In Britain, too, the craft of the blacksmith is still very much alive despite the gloomy predictions that it would be almost dead by 1960.

It is estimated that there are still more than 20,000 farriers in Britain's towns and villages, all of whom can make and nail shoes on to horses, although many of them now concentrate on better-paying work.

Some make attractive wrought-iron gateways for the thousands of new houses which are springing up everywhere.

In addition to his traditional skill, the modern smith is often an expert in electrical cutting and welding. He can tackle on-the-spot repairs of all kinds of agricultural vehicles and machinery.

Fire-irons, fire-backs, door-knockers, wind-vanes, lamp-brackets, window-fasteners and so on were the specialities of pre-war blacksmiths in this country.

Much of the iron-work in many of our great country houses was made by village smiths. It was a Leighton Buzzard smith who made the beautiful grille for Queen Eleanor's tomb in Westminister Abbey, pronounced "by far the finest piece of blacksmithing in England."

MADMEN'S SLOGANS

"The land belongs to the tiller,"

say the half wits in power
who have enslaved us.
On that analogy

The car belongs to the driver!
The food belongs to the cook!
The road belongs to the sweeper!
The house belongs to the mason!
The coat belongs to the tailor!
The cloth belongs to the weaver!
The office belongs to the clerk.

Has Congress now reached senile decay, or does it consist now only of half-wits and simpletons, where once it had Ranade and Telang, Lajpatrai and Tilak, Gokhale and Surendranath Banerji, V. S. S. Sastry and C. R. Das? Shame!!

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR. Ahmadabad I.

Please send "Shringara Prakasha." 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prrkasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XIX No. 13] Monday 12-1-1959 [Price 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari & Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY - G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

YOGA

(Continued)

"Our Yoga exercises are really poses, and require no further movements after the pose has been taken up. Instead of seeking more energy with which to be active, we seek to increase the power of endurance. You see, we believe that though the development of the muscles may be useful, it is the power which is behind them that is of greater value. Thus, if I tell you that standing on your shoulders in a particular way will wash the brain with blood, soothe the nerves, and remove certain weaknesses, you as a Westerner would probably do the exercise for a moment and repeat it several times with a rush. You may strengthen the muscles which are called into action by this exercise, but you would get little of the benefits which a Yogi gets by doing it in his own way."

"And what may that be?"

'He will do it slowly, with deliberation, and then maintain the position as steadily as he can for some minutes. Let me show you this All-Body posture, as we call it."

Brama lies flat upon his back, hands at sides and legs together. He raises his legs into the air, keeping the knees quite straight, until they have attained about two-thirds of a right angle with the floor. He supports his back with his hands, resting the elbows on the floor. The body is then tilted completely upwards, his trunk and hips becoming vertical. The chest is brought forward to touch the chin. The hands form a bracket which supports the trunk. The weight of the body is supported by the shoulders and the back of the neck and head.

After maintaining this upside down position for about five minutes, the Yogi gets up and explains its value.

"This posture brings blood flowing down to the brain by its own weight for a few minutes. In the ordinary position the blood has to be forced upwards by the pumping action of the heart. The difference between the two ways is shown by the soothing effect of the posture upon the brain and nerves. For men who work with their minds, thinkers and students, the quiet practice of this all-body posture brings quick relief when their brains are tired. This is not its only virtue. It strengthens the sex organs. But these benefits come only if the exercise is done in our way and not in your hasty Western manner."

"Nature has measured out 21,600 breath-rhythms to every man, which he must use up daily and nightly from one sunrise till the next. Quick, noisy and tumultuous breathing exceeds this measure and therefore shortens one's life. Slow, deep and quiet breathing economizes this allowance, and so lengthens life. Every breath which is saved goes to build up a great reserve, and out of this reserve a man can draw extra years for living. Yogis do not take so many breaths as other men; nor do they need to, for—but, alas! how can I explain further without transgressing my oaths?"

"There exists a tiny hole inside the brain of man. Within this whole dwells the soul. There is alo a kind of valve which protects this hole. At the bottom of the spine there comes into being the unseeable life-current which I have mentioned to you more than once. The constant loss of this current causes the body to grow old, but its control fills the flesh with new life and perpetuates it. When a man has conquered himself, he can begin to get this control by certain practices which are known only to advanced Yogis of our school. And when he can withdraw this life-current up his spine, he may then try to concentrate it into the hole in the brain. But, unless he finds a master who will assist him to open the protecting valve, he cannot succeed. If he finds a master who is

willing to do this, then the unseeable current will enter the hole and turn into the Nectar of Longevity, as we name it. It is no easy task, for ruin waits in ambush for the man who attempts it alone. But the man who succeeds can induce a condition similar to death whenever he pleases; and so obtains the victor's power when real death seeks him out. In fact, he can choose the exact moment of his death at any time; and to the severest examination he will appear to have died naturally. One who has all these three methods at his command can live for many hundred years! So have I been taught. Even when he dies, the worms will refrain from attacking his body. A century later his flesh will still be free from decay!"

* * *

"If you will pardon me for saying so, I hope you do not over-study all those books. I was shocked at your pallor when I first met you."

"That is not surprising," he replies calmly. "I have not eaten for six days!"

I express my concern.

"It is not a question of money. The woman who comes every day to cook for me is away ill. She has been away for six days."

"Then why not call in another woman?"

"No. My food must not be cooked by a lower caste woman. I would rather not eat for a month than permit that to happen. I must wait till my servant's health is restored. But I expect her to return in a day or two."

I peer at him intently and notice that he wears the sacred thread of "The Sons of Brahma." The triple cord of woven linen which nestles under his chin is placed around the neck of every Brahmin baby and is never to be removed till death. So he is a Brahmin.

"Why trouble yourself with a superstitious caste restriction?", I urge. "Surely your health is more important than that?"

"It is not superstition. Everyone gives out a magnetic influence which is quite real, even though the instruments of your Western science have not yet discovered it. The cook who prepares food throws her influence into it, unconsciously of course. A cook of low character will thus taint the food with bad magnetism, which passes into the person who eats the food."

"What a strange theory!"

"But it is true!"

Paul Brunton.

HOME OF SPUTNICS

After purchasing a souvenir Sputnic from the Russian Pavilion at the World's Fair, in Brussels, Albert Trostel wondered what made the miniature *beep*.

Curiosity got the better of him and he prised the Sputnic apart. Printed inside the souvenir were the words "Made in Switzerland"!

INHERITED SKILL

Redskins are still tops with bows and arrows. A band of Indians in Toas, New Mexico, recently trounced the local white champions in an archery contest!

CHICKEN GAME

A new game version of the "chicken" game has been revealed by police at Menlo Park, California. Local youths parked their cars on the railway line and sat in their seats as an approaching express thundered nearer. The first youth to drive away was "chicken!" They stayed until the train stopped 20 ft. from the nearest car!

The Rationalist

Amin-ul-Mulk
SIR MIRZA ISMAIL, KT., C.S.I., C.I.E., O.B.E.

Amin-ul-Mulk Sir Mirza Ismail, KT., C.S.I., C.I.E., O.B.E. has passed away suddenly without fore-warning in his 75th year. He was a person of outstanding merit as a statesman and administrator. He was a fine flower of Indian manhood, in whom blended many excellent qualities, which endeared him to Musalmans and Hindus alike, to Brahmins and non-Brahmins alike. Perhaps Akbar and Shah Jehan were like that. We do not know if Sir Ali Imam was his equal. He was a gentleman among gentlemen, statesman among statesmen, Musalman among Musalmans, Hindu among Hindus, all with a charm, dignity and individuality peculiarly his own. When one sees the crack-brained, head-strong ruffians who have captured public life today, and compares them with him, he shines out with a placid lustre!

Somehow it happened that our contacts with him were not of the pleasantest. Two years after he assumed Dewanship, there was a great Hindu-Muslim clash at the Sultanpet Ganapati festival in Bangalore, and we happened to hear that the Maharaja had been made to believe that it was a Brahmin conspiracy against the Muslims. Our resentment burst out in an article styled "Brahmanophobia in Mysore", which was published in the Swarajya, Madras, by the Editor Mr. G. V. Krupanidhi, who is now adorning the "Deccan Herald", in Bangalore. That day the Swarajya sold in Mysore and Bangalore like hot cakes. We expected an arrest. But Sir Mirza, when he met Mr. Krupanidhi in Madras, only asked why he had published it while the Hindu had not done so. We extract one paragraph from it below.

"Mr. Mirza Ismail, you have watched the progress of many Dewanships as an influential official critic. I wonder what you would have said if the things which have occurred and are occurring to-day had transpired in anybody else's Dewanship. Would you not surely have helped to remove him? You know me as the author of "Tippu Sultan", and as such I could not be prejudiced against you as a Musalman. In fact when you became Dewan, I wrote a somewhat widely published article on the work before you. There was not a word of deprecation about you in it. You know me also as something of a patriot, no less earnest than yourself or anyone else known to you. And if the State's interests demanded your continuation as Dewan, I would literally be the first person to urge it. But today there is consternation in the State, and instead of things being allayed, they are just drifting. If you were a mere Dewan, it should cause you infinite pain. Mr. Gandhi who set up the boycott of the Prince of Wales in Bombay, fasted for 40 days when that boycott led to bloodshed. You are also His Highness's trusted and valued adviser, and further you frequently avow your anxious desire for "serving the people". When you contemplate all that is happening in the State today, does not your conscience quail, and don't you think that you should lay aside this luckless and miserable robe of office, and make over the reins to other hands? All your official ambitions have been achieved. You reached the highest place in the palace service. You got the highest place in Government without trouble, and the highest salary of that place quickly enough. Is that not enough? Is it not honourable and honest now to retire?

Advice like this is no doubt unwelcome. You know Sanskrit I think. There is a verse in the Ramayana,

Sulabhâh purusha rajan satatam
priyavadinah |
Apriyasyacha pathyasya vakta srotacha
durlabhah ||

It means, "Those who praise and talk sweet to you, you have in plenty, my king. But it is rare to find persons who dare give and receive advice that is wholesome but unpalatable!" I have no doubt that you will think harshly of me for giving this advice. But never mind!"

In our History of Mysore, written recently, we have this of his Dewanship:

"With the help of Sir Mirza Ismail His Highness the Maharaja maintained the even course of his regime during the next one and a half decades. Mirza Mohamed Ismail was a grandson of Mr. Ali Asker, dealer in horses, who had been of some help to Mummadi Krishnaraja Wodayar during his anxious negotiations with the British for restoration. Young Mirza was taken into the Royal School, and endeared himself to the young Maharaja. After graduation he was kept near His Highness's person as Assistant Secretary, and in due course became Huzur Secretary, and in 1926, after Sir Albion Banerji, Dewan.

"Sir Mirza may be said to have been an accomplished administrator who secured the goodwill of the public and enjoyed the confidence of the Ruler. He had cosmopolitan instincts, and considerable drive and *bon homie*. He strove to earn a good name for himself as Dewan, and to safeguard the good name of the Maharaja. The lessons left by Sir M. Visveswaraya with regard to efficiency and economic advancement of the people, from the villager to the townsman, were kept in mind and pursued, with the addition of a sense of beauty and art. While Sir M. Visveswaraya laid stress on industrialisation with zealous endeavour, Sir Mirza Ismail, while carrying on industrialisation, laid accent on the decorative, artistic, and spectacular aspect of things. The illuminated Terrace-gardens at Krishnarajasagar, the illumination of the Mysore Palace on festive occasions, and of the contour of the Chamundi Hills, and the general sense of neatness, trimness, elegance and making things nice to look at, in the City of Mysore as well as in all urban and rural areas, are to be recognised as the manifestation of his personality."

The things that are happening today, unstatesmanlike, unwise, insane, callous, must have pained his sensitive mind, and he must have felt, as so many feel, that life was not worth living under such conditions, and his soul has passed away. He may be remembered as one of Carlyle's "Hero as Statesman", or Wordsworth's "Happy Warrior", as a rare man who was at once noble, dignified, efficient, godly, and good!

Editor.

HIS TOUCH CURES

Captain Feike Vlas, of Rotterdam, master of the motor vessel Prins Willem van Oranje, has world experts and passengers in his ship puzzled.

For that matter, he is puzzled himself because he discovered by accident some years ago that if he merely laid his hand on any seasick passenger the person was immediately cured!

At first Captain Vlas thought that it was a mere fluke, but later he tried it again and again, and every time it worked.

He is the only ship's master in the world who has been presented with an illuminated parchment certificate by passengers naming him as a man who qualified for a "certificate of passengerhood."

HAMLET'S SOLILOQUY

Prime Minister Nehru recently said that at the present moment democracy was not in a happy state all over the world and people even in advanced countries have lost anchorage, giving place to a certain vacuum in their thinking.

Addressing a symposium on "Problems and Prospects of Democracy in Asian Countries," organised by the Indian Bureau of Parliamentary Studies, Mr. Nehru said: "We have to reach diligently for the root causes of these ills."

The Prime Minister said that gradually some new recipes and new institutions would have to be found to solve these ills. Keeping in mind that individual dignity should grow mentally, physically and spiritually, within the inevitable limits of centralisation that a social and political system had necessarily to create for itself.

In an obvious reference to recent trends in neighbouring countries where dictatorships had replaced democratic institutions, Mr. Nehru said: "Any political or economic institution which gives unlimited and irremovable power to groups is, I think, not a good thing."

Mr. Nehru said that in the final analysis, one had to come back "to not political terms, not to economic terms, but some human terms and spiritual terms." An environment had to be created in which the individual could develop, where good flourished and evil did not flourish. But then again people differed on what was evil.

"So in this rather curious world of ours today, all one can do is to pose questions. It is only a very, very wise man or very, very foolish man who would attempt to answer them. I am not very wise and I hope I am not very foolish."

Mr. Nehru said that the discussions at the symposium might help "all of us" in thinking about some of these problems. "If you can solve them, well and good: but I do not expect such easy solutions. It is sometimes a good thing whether we solve them (problems) or not, to search for solutions, to have interchange of ideas, of minds knowing against each other, which is the essence of democracy."

* * *

You have solved it Mr. Nehru; civil dictatorship by a minority party! Ed.

SHEEP'S RIGHTS

As a motorist on the roads of Britain you may be surprised to learn that a sheep has more right on the highway than you have.

A Whitty magistrate, fining a motorist, Richard Scott, £1 for failing to report an accident, was told by police that Scott's car had killed three stray sheep on a moorland highway.

Sheep, the magistrate declared, have as much right on the roads as cars, "in fact," he added, "they have more right, for they have had a right to stray from time immemorial! The public should know this."

DEATH CHEATED HIM

Deciding to end it all, Clarence McLoughlin, of Columbus (U.S.) disconnected a gas pipe in his home and, turning on the gas, waited for the end. He dozed off, but later roused sufficiently to reach for a cigarette. The flame from the match which he struck to light the cigarette in the gas-filled room blew the house sky-high!

Firemen later found McLoughlin among the wreckage suffering only minor injuries and partial asphyxiation! He explained: "I forgot about the gas!"

MADMEN'S SLOGANS

"The land belongs to the tiller,"

say the half wits in power
who have enslaved us.
On that analogy

The car belongs to the driver !
The food belongs to the cook !
The road belongs to the sweeper !
The house belongs to the mason !
The coat belongs to the tailor !
The cloth belongs to the weaver !
The office belongs to the clerk.

Has Congress now reached senile decay, or does it consist now only of half-wits and simpletons, where once it had Ranade and Telang, Lajpatrai and Tilak, Gokhale and Surendranath Banerji, V. S. S. Sastry and C. R. Das? Shame !!

"Sringara Prakasa" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prrkasha" by V·P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XIX No. 14-15] Monday 19-1-59 & 26-1-1959 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

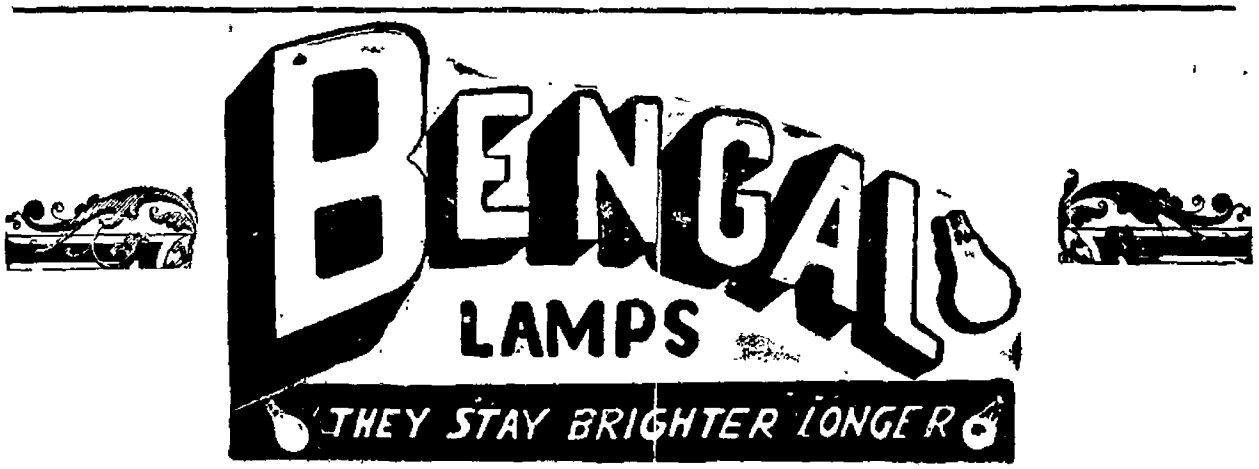
In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up



CRIMINAL EXTRAVAGANCE

The Government of India might save nearly £100,000 annually in its expenditure on the Indian High Commission in London from April this year.

This follows a probe made into the commission's spending and staff placings in 1958, say well-informed sources. The saving will roughly amount to one-third of the expenditure on the staff!

Mr. Inderjit Singh, I.C.S, Joint Secretary of the Finance Ministry, made these investigations in London during October-November last year. The Prime Minister ordered the probe following criticism made Parliament on excessive expenditure in India House in London.

According to recommendations made by Mr. Inderjit Singh, it will be possible for the Government to save immediately about £40,000 a year in a number of departments of India House. Another £60,000 will be saved when Mr. Inderjit Singh's team in London completes its report by the end of March this year.

It is understood that the Union Government has accepted the first report prepared by Mr. Singh and his colleagues on the team.

Nearly 1,300 employees serve the Indian High Commission, the biggest diplomatic mission in London! India spends over Rs. 15,000,000 annually on the High Commision in the U.K. and the related establishments.

The saving of £40,000 will effect the Edution Department, the Consular Division, the Medical Adviser's Office and the Communications Department.

The team has now been asked to report by March on the remaining departments of the High Commission, which include the Stores Purchase Office, the Public Relations Office and other technical departments. It is tentatively estimated that this probe will yield about £60,000.

As a result of work studies conducted by the team it should be possible to retrench a number of employees in the High Commission and down-grade several others.

The team's recommendations envisage a reduction from 60 to 100 per cent. in grades of over £1000 salaries. In some departments the reduction may amount to 60 per cent. and in others to 100 per cent! In the middle-grade jobs economy suggested ranges from 40 per cent. and below, and in the lower-category jobs a 20 to 25 per cent., reduction is anticipated.

A significant conclusion reached by the team is that there is a good deal of scope for economy in the Indian High Commission, and for improving its work. A good many posts in India House were up-graded unnecessarily and work output was not commensurate with the expenditure involved in a number of departments, including the Education Department.

This department has come in for a special study by the team. The Education Adviser's Office, according to the findings of the team, was not properly functioning. A certain part of its work could be done in India itself. Also the Adviser's Office lacked what might be described as a human approach. Personal contact was considered most essential with Indian students living in the U.K. An enquiry counter should be established to give necessary information to students who at present have to waste a great deal of their time in visiting the High Commission. A simpler procedure has been suggested to enable Indian students in the U.K. to draw their foreign exchange allowance every six months.

The administrative machinery of the High Commission was found to be involved in too

much red tape. The team has suggested simpler methods for expediting work.

The team is credited with the view that the question of creating an administrative cadre of the locally-recruited staff should be examined. Apparently, the Government of India cannot retrench the locally-recruited British staff in view of guarantees given to such personnel in 1947. British staff, who number about 300, will continue to enjoy the present amenities, but some of the top-grade jobs may be down-graded as a result of work studies carried out by the team.

These studies have yielded some significant and interesting results. For instance, it was found that an officer drawing £1000 a year was doing a simple clerical job which gave him just enough work for 200 hours each year! This expenditure was being incurred by the High Commission over simply recording receipts of books imported from India costing about £4000!

Similarly, the team found the High Commission spending sizable amounts on contingencies in India House!

A great deal of significance is attached to the team's recommedations as it might possibly form the pattern for similar probes in other Indian diplomatic missions abroad and in the External Affairs Ministry itself!

* * *

Meanwhile, while Mr. Nehru's chum, Krishna Menon, and his very patriotic sister have involved the impoverished country in such wasteful magnificence in England, of all places, Mr. Nehru's daughter who lives in luxury at the nation's cost goes about preaching "small savings" to the half-starved women and children of the country!

Editor.

LONG LIFE

Who lives longer—people with dark skins or people with white? There's no doubt whatever about the answer to this question, says a South African social anthropologist who has been studying it.

He has found overwhelming evidence that dark-skinned men and women live longer.

This is what he says: "Longevity is clearly an inherited trait. Some dark-skinned people live to 115 or even 129 years in spite of being poorly fed and badly housed."

Scientists in other parts of the world have been studying factors upon which long life depends. One in the United States has been telling us that men and women to-day have one chance in 100,000 of living to be a hundred. That chance is better if you are a woman, for two out of every three centenarians are women!

We're told, too, that we can compute our own expectation of life in a simple way. Each person had a mother, a father, two grandmothers and two grandfathers. By taking the number of years that each of these lived, adding them together and dividing by six, the person gets—very roughly—his or her hereditary life expectancy!

But we can all influence to some extent the length of our lives. To live longer we should keep busy, say the experts. One goes so far as to say that retirement can actually shorten a man's or a woman's life. Many people who retire slack off after having had a busy life for years and, suddenly finding themselves with "nothing to do," grow tired of life and die. The remedy is for them to go on using the abilities that do not decline after those requiring muscular activity fade out.

"Indulge in hobbies such as painting and writing or collecting," advises a psychologist. "Plan ahead, however old you are. It's only when such activities and planning cease that you become really old"!

The Rationalist

SANSKRIT WISDOM

ON WAR

(Continued)

The Ruler who wants to fight should carefully consider the season, the region, the enemy's strength, one's own strength, the four-fold policy, and the six attributes of state-craft.

Autumn and winter are the best seasons for warfare. Spring is good. The worst is Summer. In the rainy season war is hazardous.

One should place the Lord of the Universe in the heart when going out on an expedition.

The six attributes of state-craft are known to be peace, war, expedition, besieging, refuge, bifurcation.

Those actions by which a powerful foe becomes friendly constitute sandhi or negotiated peace.

That is vigraha, or war, by which the enemy is oppressed and subjugated.

Expedition is proceeding for advancing one's own interests by destroying the enemy.

Asana is besieging the enemy's stronghold in order to ensure surrender.

Asraya is entrenching oneself in a secure position till the time is propitious for attack.

Dwydha is bifurcating one's army in order to divert concentration on the part of the enemy.

The war with charmed instruments is the best. That with mechanical ones is good. That with inferior weapons or with hands is the worst.

In the war with charmed instruments foes are destroyed by arrows and other arms rendered powerful by means of charms.

The war with mechanical instruments leads to great destruction of the enemy by balls flung at the objective by the application of gun-powder in cylindrical fire-arms.

The war with weapons is that in which, in the absence of charms and fire-arms, swords and spears have to be used.

The war with hands is that in which the adversary is overpowered by strong grasps and skilful attacks on the joints of limbs.

One should not kill the man who is on the ground, who is deformed, who has his hands folded in supplication, who is seated with hair dishevelled, who is suppliant, who is asleep, who is naked or unarmed, who is seeing others fight or is fighting with others, who is drinking water, taking food or busy otherwise, who is terrified, or who is retreating. The old man, the infant, the woman, as well as the king who is alone are not to be killed.

When one has to save oneself by extirpating a powerful enemy, one has to resort to measures beyond moral warfare.

Having conquered the enemy, the king should realise revenue from a portion of the territory, or from the whole, and gratify the subjects of the newly acquired State.

The king should enter the city with auspicious sound of trumpets, and protect like children the people thus won over and made one's own.

G. R. Josyer.

INDIAN SOCIALISTIC DEMOCRACY

"Rhetorical Absurdity."

Professor Sidney Hook, a leading American educationist and political philosopher, recently said that the Indian socialistic democracy could not be equated with either the people's democracy of Communist China or the democratic Socialism of Yugoslavia.

Faced with two questions on the pace and nature of socialisation taking place in India, at the end of a 40-minute speech he made under the auspices of the Indian Council of World Affairs, the Professor stoutly maintained that so long as Indian democracy rested on the "freely given consent" of the people, there was no danger to it.

He told the select gathering listening to his lecture at the Servants of India Society, Royapettah, that the history of Russia and Germany clearly showed that democracy in those countries was destroyed before socialism started.

"None the less", Mr. Hook added, "I will admit that a programme of total socialism has a certain totalitarian potential in it. But today in India, in U.S. and in U.K., a man who disagrees wish his employer, has the trade union to protect him; even if he loses his job, he might get another under another employer. But, if there is only one big employer, if the State owned everything, and he disagreed with his employer, then he would be ground to dust!"

The 56-year-old Professor, who is the author of a number of publications and the head of the Philosophy Department at the New York University's School of Arts and Science, said he personally was a democratic socialist. He was of the opinion that the State should undertake only those things which the private sector could not, like steel plants, railways, etc. But the basic question was not capitalism or socialism but freedom or totalitarianism. When socialism came, it was not a question of "either or" but "more or less". In India, he said, everybody seemed to be a socialist. In the United States, the term socialism was of "bad repute", but the workers there had greater social security than elsewhere. Instancing the labour party's campaign for socialisation in U.K. he said so long as political democracy was kept intact, the people could always reverse things.

Answering another question, Mr. Hook said the social democrats in Germany did a great work and were on the move, but they failed because of the "foolishness of the Western powers in refusing to make concessions to them which they made later to Hitler." He said it was wrong to say in India the choice now was between inaction and Communism. If the Congress "clamped down" on the peasants co-operative farming and the peasants did not like it, they would not vote for the Party in 1962, as long as the party gave them the chance to vote. It might be said the peasants were illiterate, but they knew enough to tell when they lacked fundamental necessities of life. He pointed out that in Yugoslavia the decision to collectivise farms was not made out of the free will of the people. There was an election: Marshal Tito had the power and he made the decision!

Mr. Hook said the "People's Democracy" had been established either by the Red Army or as a result of insurrectionist move which did not bother to count votes. Absence of political democracy would the absence of democracy in all other aspects. He said the comparison between China and India on the basis that both were engaged in furthering the interests of the people, would be invidious!

Mr. Hook said the operating maxim of democracy was in terms of the homely saying —the wearer knows where the shoe pinches. The only persons who did not know it were children and mentally unsound people. Democracy should therefore rest on the freely given consent of the people. Otherwise, it would be a "rhetorical absurdity" to call it a democracy. The Professor defined democracy as the Government based on the freely given consent of the adult governed. For this, he laid down the following requisites: There should not be any physical or economic coercion; there should not be any monopaly of publication and agitation depriving opportunity for expression of alternative opinions; and there should be a legally recognised opposition. Democracy could also be defined as the form of Government under which a minority might come peacefully to power by becoming a majority.

* * *

Is not Mr. Nehru's democracy a "rhetorical absurdity."

THE MANDAYAM CORPORATION Ltd.

With the approval of the High Court of Mysore, the Mandayam Banking Company Ltd., founded in 1937, has been converted into a non-banking Joint Stock Company, under the Indian Companies Act 1956. The Government of India have approved the consequent change of name into "Mandayam Corporation, Ltd.

A RECORD

Expectant fathers do strange things, but the record for the year must go to William Clark, of Tulsa, Oklahoma, who telephoned the police for an escort in a rush to get to the hospital with his wife. Clark leaped behind the steering wheel of his car as policemen on motor cycles with wailing sirens cleared the way for him!

He was halfway to the hospital when he discovered that he had forgotten his wife!

HIS SHORT-CUT

Finding rail-fares rather expensive, Pierre Destair, of Metz, France, bought himself a Railway Inspector's uniform. In it he hoodwinked the authorities and travelled free for two years!

His undoing came when one day he went into a Railwaymen's Canteen for refreshment and was promptly arrested. The reason? French Railway Inspectors never use railwaymen's canteens—they have their own!

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

MADMEN'S SLOGANS

"The land belongs to the tiller,"

say the half wits in power
who have enslaved us.
On that analogy

The car belongs to the driver!
The food belongs to the cook!
The road belongs to the sweeper!
The house belongs to the mason!
The coat belongs to the tailor!
The cloth belongs to the weaver!
The office belongs to the clerk.

Has Congress now reached senile decay, or does it consist now only of half-wits and simpletons, where once it had Ranade and Telang, Lajpatrai and Tilak, Gokhale and Surendranath Banerji, V. S. S. Sastry and C. R. Das? Shame !!

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prrkasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S.

Vol. XIX No. 16] Monday 2-2-1959 [Price 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

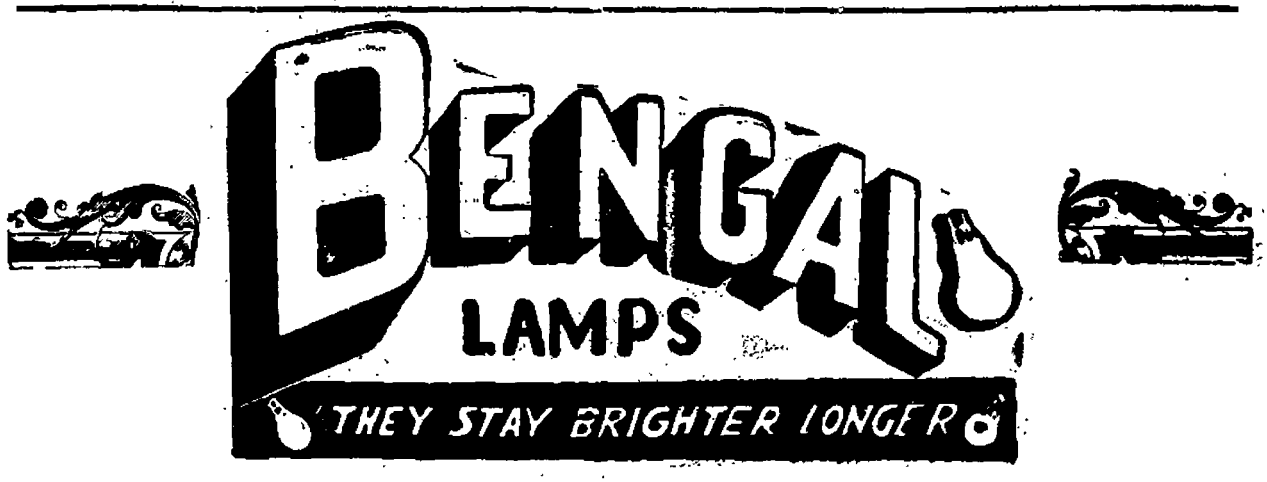
In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY - G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up



FOR MAKING CROPS GROW

Strangers walking or driving through the pretty Sussex village of Alciston on Good Friday are usually amazed at the sight of a number of men, women and children skipping outside an ancient inn there.

They begin to skip in ones and twos with a thirty-foot-long rope turned by two men. As many as one hundred persons often take part!

Why do they do it? It's an ancient custom going back to the days of what were known as the fertility rites, when people jumped up and down on the ground to make the crops grow. For many years the custom lapsed until it was revived in 1912 by Mr. Tom Lillywhite, of Newhaven, who started skipping with members of his family.

Years ago this Good Friday custom was common in many country districts of England. In Brighton the entire fishing community took part, and the day was known as Long Rope Day.

UNTRUE PHRASES

"All our controversies are confused by certain kinds of phrases which are not merely untrue, but were always unmeaning; which are not merely inapplicable, but were always intrinsically useless We recognise them wherever a man talks of "the survival of the fittest," meaning only the survival of the survivors; or where a man talks about "going on towards Progress," which only means going on towards going on; or when a man talks about "government by the wise few," as if they could be picked out by their pantaloons! "The wise few," must mean either the few whom the foolish think wise, or the very foolish who think themselves wise!"

* * *

How many such phrases are current now!

Ed.

WHAT THEY SEE

Does a drowning man really see his entire life pass before him during his last few seconds? One who did not, I'm told, is the bo'son of a fishing trawler who fell overboard to what seemed certain death in icy seas off Scotland not long ago.

He felt sure he would drown, but he had the presence of mind to keep his eyes open while under the water and, seeing the nets, grabbed them and was rescued.

What passed through his mind he later reported to the owners of the trawler. "I couldn't help thinking that the ship's bottom badly needs painting," he said.

In 1916 some scientists investigated what usually goes on in the minds of people who are nearly drowned and who become unconscious before being rescued and revived. All the people interviewed, men as well as women, declared that no vision of their past life occurred.

A man who fell four storeys from an American skyscraper and escaped because he landed squarely on a pile of mattresses on a passing lorry in the street below, said that as he dropped he saw in his mind's eye a vision of a pretty girl with fair hair. Two years later, at a party, he was introduced to a girl who was just like the one he had seen during his fall! It was a case of love at first sight and they are now married! X.

* * *

"It rarely costs a person anything to smile at someone, as he invariably receives a smile in return."

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

"FREE MEN IN FREE ATMOSPHERE"

Mr. M. C. Setalvad, Attorney-General of India and President of the Indian Commission of Jurists, welcoming the invitees to the International Congress of Jurists recently, said that modern governments with their manifold functions had so largely encroached upon the manner of life and the liberty of the individual that a constant watchfulness was necessary on the part of those concerned with the administration of the law to guard the rights of the individual against the State.

Mr. Setalvad said that the recent trends in certain countries in favour of absolute and autocratic authority were a matter of "grave concern" to an institution like the International Commission of Jurists, for military or absolute rule necessarily implied the negation of the rule of law.

It was in the fitness of things, he said, that the Congress should hold its sitting in the capital of a country pledged to democratic ideals and principles of freedom and justice, principles to which the International Commission of Jurists had dedicated itself, and for the universal acceptance of which the Commission was striving.

Mr. Setalvad said it was axiomatic that the rights and dignity of the individual for which the Commission stood could only be achieved and subsist under governmental systems which functioned with free elections, and where laws were enacted by the duly elected representatives of the people. Fundamental freedoms which respected the rights of the individual and provided effective means for their enforcement could thrive only in countries where justice was administered by an independent judiciary, and where the profession of the law was able and willing to assist the individual in enforcing his freedoms.

The narrowing of the area of free and democratic government, Mr. Setalvad said, must necessarily result in the curtailment and even the total cessation of the operation of the rule of law. Perhaps a study of the causes and conditions which were leading to the shrinkage in the area of democratic government was a matter for the political scientist, but in a measure these matters were also the concern of the jurist

Mr. Setalvad emphasised that an independent judiciary and a public-spirited legal profession became necessary even where constitutional provisions existed for safeguarding the rule of law. Delegated legislation so extensively resorted to by all modern governments also required a continuous watchfulness on the part of legislators, judiciary, the lawyers and the public so that it might be kept within the bounds of the Constitution and the laws under which it was enacted.

More constant and more irksome to the citizen were perhaps the encroachment of the executive on the rights of the citizen. Not unoften, Mr. Setalvad said, under the guise of administrative rules and procedure the official engaged in the furtherance and administration of a policy became himself the judge of the validity of the acts done by the executive in furtherance of that policy. Here again the remedy lay in the insistence upon a system which would enable the validity of an executive act to be tested by a mind free from executive bias. These aspects of the enforcement of the rule of law even in States functioning under truly represented institutions emphasised the need of an independent and fearless judiciary, and a legal profession prepared to stand against the executive and assert the rights of the individual against administrative interference.

Mr. Setalvad said that it needed to be remembered that even in the advanced systems of democracy power lay in the majority of the

(*Continued on page 6.*)

The Rationalist

THE "RATIONALIST"

Dr. Sumitra Doddana Gowd, Ph.D., Bar-at-law, Bangalor, writes:

"Dear Mr. Josyer, 8-1-59.

Thank you very much for the New Year's issue of your esteemed weekly, the Rationalist, which I received in due time this week.

As a subscriber and regular reader of it for some years, I have noticed of late, rather a big change in the face of the paper, with immense possibility for public good—a courageous attitude, and not an indifferent and a defeatist one, to "matters of public interest."

I thank you for the New Year wishes and prayer to God for your readers. It is an inspired prayer of the deep unto the unfathomable Almighty Eternal God. I believe that such unselfish prayers will be answered by Him, even by the might of His sacrificial love, to save humanity which He has created in His image and likeness. This indeed is the message of the Christmas season. So that then, by such prayers, as Lord Tennyson so beautifully puts it, "The old order changeth yielding place to new, lest one good custom should corrupt the world". With all my heart, I say 'Amen', 'so mote to be' to your holy New Year Prayer.

I thank also for the "Madmen's Slogans" which has appeared again in real bold type to be an eye-opener to all. Possibly, the concerned people will call you a mad man for all this, but the sane reader, quiet observer, knows who is really and who can truly be mad, when one is drunk with greed, selfishness, power, insincerety, vanity etc. After only a decade of independence to us who after a bitter fighting and suffering, the present starvation, misery, suffering and death of actually thousands of innocents, illiterates and poverty-stricken human beings any where and wherever you go in the country, we the readers are not mad now to see the "Helen's beauty in the brow of Egypt." We are now utterly bewildered and exclaim helplessly, "Is this the face of Bharata Matha that goaded sages, Mahatmas, Pandits, Sardars, Desabandhus, Acharyas etc. not only to go to the prisons to the overflowing, but to sacrifice their lives and the lives of million simple folks as martyrs, at the time of grant of independence to and partition of the motherland?" I have also before me your paper of 15th Dec. 1958, with "the letter of Sri G. V. Venkatramaniah, a 75 year old senior lawyer of Mysore, to the President of the Indian Republic, Delhi, and the late Chief Minister, Bangalore, who was forced to give voice to the spreading misery and unhappiness in the country". You further continue and say "we understand that he enclosed postage stamps for acknowledgment of the letter, but that both the letter and the stamps have been swallowed!" I humbly commend this letter to be read by all in full.

I thank you for your editorial—"Rousing the mind." Please send me those 7 interesting pamphlets of Sri T. Manjanatha Iyer—2 copies of each of those—noted by you. I will send the cost by postage stamps or otherwise. I shall be thankful if you will kindly let me know the book you refer to, of Paul Brunton on "Yoga" and where it could be got. I like to read these for my practice of yoga.

I am glad to read the other parts of your paper, on "Life-giving plant", "British Railways", "The Lord Chief Justice of England, Baron Goddard", who was the treasurer and Bencher of the Inner Temple at the time when I was called to the English Bar.

I am sure the "Rationalist" will be read by thousands, and will prove a blessing to the public in the New Year.

This is my prayer for you.

* * *

We thank Dr. Sumithra for his good wishes. *Editor.*

TAX PROPOSALS

Budget secrets are well kept nowadays and whatever surprises the Chancellor of the Exchequer may have up his sleeve this year, they are not likely to leak out before he rises to make his speech in the House of Commons, says a Parliamentary correspondent.

But that doesn't stop people from making fantastic proposals for new taxes every year. Years ago someone suggested we should all be taxed according to our weight. Another man suggested that a tax should be levied on female beauty. "Every woman should be left to assess her own charm," he said. "They'd all pay up!"

A south coast vicar wanted a tax of a shilling a week on all holiday-makers visiting Britain's seaside resorts during the summer months. Practically every year the Chancellor receives letters proposing taxes on spinsters, bachelors and cats. A woman living in Lent suggested not long ago that everybody with three or more Christian names should be taxed £1 a year! Y.

FILMS AND LIFE

When Colette, the delightfully uninhibited French author, was being interviewed by a newspaperman, she advised him to go and see the film of her life which was currently showing. "Go," she said, "and see what a wonderful life I've had!"

Then she stopped for a moment and sighed, "I only wish I'd realized it sooner!"

THE NOBLE PRIZEMAN'S TIE

Marion Preminger recalls in her autobiography, *All I Want Is Everything*, this scene with Albert Schweitzer: "Once in Africa when the Governor-General was expected to come to the hospital on a visit, I dared to say to Dr. Schweitzer, 'Herr Professor, this black tie you are wearing is already very much worn.' He said, 'I can't imagine why. I have had it only 18 years and I have worn it only to christenings and funerals!'

"'Eighteen years!' I exclaimed. 'Haven't you got another, a second, tie?'

"'Fortunately not,' he said. 'My father had two, and I remember how they were always looking for the better tie!'"

(*Continued from page 6.*)

decays. Our problem, therefore, is to weave new threads of thought and fresh ideals into the old fabric in such a way as to retain its beauty and continuity without undermining its inner strength.

"We are all groping for an answer, and our business here is to see whether we, as lawyers and judges and jurists, cannot stir the conscience of the world into insisting that there shall be certain common decencies for all men in all lands so that as we cross from frontier to frontier we can, each one of us, be sure of being treated as ordinary human beings, judged on our own merits as men, sure of certain basic rights, seeking no favours, asking for no false standards; and that in our own lands we will be able to live as free men in a free atmosphere subject only to such obligations and duties as will ensure that freedom is not licence, and that freedom for one man does not mean freedom to trample on the rights of his neighbour".

(*Continued from page 3.*)

people but in practice and substance these democratic governments tended to be run by leaders of the majority group. The views and policies of the party in power had not unoften a tendency to affect the judiciary and even the profession of the law. Such situations were more noticeable in infant democracies where the ruling parties were overwhelmingly strong, opposition parties had not gathered strength, and public opinion did not make itself felt.

It was, therefore, appropriate that a body like the International Commission of Jurists should repeatedly emphasise the importance of a judiciary who would perform their functions without fear or favour, and resist any encroachments by governments or political parties on their independence, and that it should call upon the legal profession to maintain an attitude which would enable it to effectively assert the rights of the individual against the State.

Mr. S. P. Das, Chief Justice of India and Chairman of the Reception Committee, in his address, said that the principal subject for discussion at the conference was the rule of law in its application to human activities in different spheres of life.

"The true concept of the rule of law, as I conceive it", he said, "transcends all barriers of race, religion, creeds and countries. It prescribes a code of conduct alike for the individual as for the State, and is designed to protect and uphold the liberties of the individuals, not only against their fellowmen but also against the State. The rule is not of a transitory nature but seeks to render intimate service to humanity."

Mr. Das said that the rule of law did not and could not mean one thing for a particular part of the globe or a particular race, religion or nationality, and a different thing for another part of the earth or for people belonging to other religions or nationalities. Universality was the distinctive feature of the rule.

Mr. Oscar Schachter, Observer, United Nations, conveyed greeting to the jurists on behalf of the Secretary-General of the United Nations.

"The International Congress of Jurists is in essence a part of the family of the United Nations", he said.

Mr. J. T. Thorson, President, International Commission of Jurists, said that the freedom of the individual had been a sustaining force for many nations.

In the current century, he said, the pace of the march of man towards freedom had quickened. He traced the emergence of new States after the two world wars and said: "In some of them, unfortunately, the freedom of the individual has been denied, but I cannot believe that the spirit of freedom that actuated the establishment of these States has left the minds of their peoples". He was confident that in these countries the spirit of freedom would beget the freedom of the individual, and when that happened the victory of these nations would be complete.

Mr. Thorson said that freedom was man's greatest treasure and added: "We as lawyers, judges, and practitioners of law, must steadfastly guard this great treasure. That is our duty. We must not and we will not fail in duty".

The President of the Congress, Mr. Vivian Bose, in his address said, "Most of us have been reared in traditions that we value and we are anxious that they should not disappear; others are striving to build new worlds and start traditions that future generations of their countrymen will be able to cherish with affection and pride. But we must all realise that there is an upward surge in human progress, and that nothing is static—not even stagnation, for even that rots and

(*Continued on page 5*)

MADMEN'S SLOGANS

"The land belongs to the tiller,"

say the half wits in power
who have enslaved us.
On that analogy

The car belongs to the driver!
The food belongs to the cook!
The road belongs to the sweeper!
The house belongs to the mason!
The coat belongs to the tailor!
The cloth belongs to the weaver!
The office belongs to the clerk.

Has Congress now reached senile decay, or does it consist now only of half-wits and simpletons, where once it had Ranade and Telang, Lajpatrai and Tilak, Gokhale and Surendranath Banerji, V. S. S. Sastry and C. R. Das? Shame!!

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prrkasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XIX No. 17] Monday 9-2-1959 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

"HE IS A POET!"

Several years ago I was sent to interview poet Robert Frost at his home in Vermont, and I found him chopping firewood behind his farmhouse. I noticed a young man leaning on a fence near by, dreamily contemplating the colourful autumn landscape. "Who's that?" I asked. Frost identified the fellow as the literary son of a city friend who had come out to spend a few days at the farm. I jokingly suggested that he be put to work.!

Frost drove the axe expertly into a chunk of silver birch, looked up brightly and replied, "Oh, he doesn't chop wood. He's a poet!" X.

THE OIL TYCOON

One of the richest men in the world, oil tycoon Paul Getty, was being interviewed in London. "If you retired now," asked a reporter, "would you say your holdings would be worth a thousand million dollars?" Getty paced up and down the room, mentally adding. "I suppose so," he said. "But remember, a thousand million doesn't go as far as it used to!"

* * *

In the hands of our Planners it wouldn't go a furlong! Ed.

THE EISENHOWER TOUCH

In the spring of 1944, the planners of D-Day decided to settle the matter of whether or not Flying Fortresses should precision-bomb the beach ahead of the infantry by test-bombing a mile of English coast. A dug-out had been built about 100 feet back from the edge of the cliff, but only the junior officers huddled near the shelter. General Eisenhower chose to sit on the edge of the cliff, his feet dangling over several hundred feet of space. Beside him was Air Marshal Tedder of the R.A.F. and behind them Generals Montgomery, Bradley, Patton and Spaatz!

The bombers swept in, their bombs bursting shatteringly on the target. Then in came another group heading diagonally for its target. It was off course; bomb doors opened, and we knew the load would land on our group! We turned to Eisenhower, who didn't move—only his legs seemed to swing more quickly! For what seemed an eternity the planes came towards us, then suddenly the bomb doors closed and they headed out to sea.

General Eisenhower broke the silence. Turning to Air Marshal Tedder, he said calmly, "That almost ended the Second Front!" X.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

VOX POPULI

"Hasty, revolutionary changes fortified by legislations that were being forced upon the docile people of the country by the ruling party were neither conducive to prosperity nor to the progress of the country. A little moderation in the pace at which steps were being taken to establish Socialistic pattern of society, would be good to one and all."

These were the considered opinions expressed at Bangalore last week by a band of tried and tested men of Mysore in the fields of administration, banking and law.

In a masterly expansive survey of the affairs of India since the day of the implementation of the First Plan, Mr. Pradhanashiromani N. Madhava Rau, ex-Dewan of Mysore, said, despite completion of several irrigational and industrial projects production targets, particularly on the food front, had yet to be reached. Necessities of life were ever on the upward trend. State Trading in foodgrains would retard production. The deficit financing procedure, to meet the heavy demands of all round industrial progress of the State, and high incidence of taxation make the investing public shirk from investing, besides cutting the common man's pockets without his being aware of it.

He felt that the proposals of land reforms of which none had an idea of the shape and form they would take, showed indications of further fragmentations though they might give them a vicarious pleasure of ownership. In no way the land reforms would increase food production. Instead they would adversely affect the rural economy, employment problem and social harmony. Mr. Rau said that the land reforms could well be postponed. He was apprehensive of the State trading as it was fraught with great difficulties. Community development and other allied projects were contradictory to the idea of State trading, he pointed out.

Mr. V. P. Menon who had to speak on the Division of Powers between the Centre and the States and the efficiency of administration, referring to Prime Minister Nehru's most recent declaration, that he would not tolerate any criticism on Socialist reforms, said that such a declaration coming from Pandit Nehru, particularly on Gandhiji's 11th death anniversary "was not the language of democracy!" "Democracy is not hukum, but it is persuasion."

Mr. Menon said that intellectual stagnation was responsible for the present state of affairs in the country. He felt that the youth of the country needed more and more moral and spiritual education if they were to become the worthy successors to the heritage of India.

Mr. B. V. Narayana Reddy, reviewing the economic scene of the country, said that all the economic ills of the nation were due to public sector and the State Bank of India monopolising all business activities. This attitude of the Government was hardly conducive to the economic growth of the nation. State trading in food grains would add to the difficulties of the people. He instanced the results of State trading in cement to support his view. He said that these revolutionary

(*Continued on page 6 col. 2*)

The Rationalist

DECEIVING THE PUBLIC

Mr. K. M. Munshi, former Governor of U.P., said recently that to expect the programme envisaged under the recent Congress resolution on co-operative farming to be worked out smoothly "is to raise idle hopes which are sure to lead to frustration."

Mr. Munshi made this observation during a speech on "Despotism—old and new", delivered by him under the auspices of the Delhi Historical Society.

Mr. Munshi said despotism implied the concentration of complete coercive power in the hands of a despot, who might be an individual, a party or a group. Modern despotism exercised the power of physical coersion through military and police action unrestricted by the rights of the individual or the rule of law, and that it was the complete anti-thesis of the laissez faire State.

All democratic countries, not excluding India, said Mr. Munshi, should be vigilant "lest despotism enter our life on padded feet."

"We must guard against plans and programmes which, by their very nature, create conditions in which it might become inevitable. The recent Congress resolution on co-operative farming is likly to be one such.

"First, the programme, without substantial modifications, simply cannot be carried out successfully. We have not enough resources, or trained personnel. Most of the societies are credit societies, financed largely by the State Bank. The members are putting in scarcely one-tenth of the money. We cannot turn landless labour into skilful farmers either by resolutions or by legislative enactments. And to expect the programme to be worked out smoothly is to raise idle hopes which are sure to lead to frustration, paving the way for a demand for drastic action by those who do not relish democracy.

"Secondly, co-operative farming has failed in India. It was tried, if I mistake not, in Madras, Punjab and several other places, but had to be given up. The Governor of U.P. even could not get the ex-soldier colonies, financed by the Ex-Soldiers' Fund, to undertake it. Every farmer holds the little patch of land dearer than life. He will not pool it of his free will.

"Thirdly, if increased agricultural production is the aim, attempts at co-operative farming will be disastrous. Nowhere in the world has co-operative farming stimulated production! The only two countries which in recent years phenomenally increased production are Japan and Israel. There the success has been due to individual farming, profit incentive, and abundant facilities of fertilisers, improved seeds, storage and marketing provided by the co-operatives. And in a poor country like ours, for a long time to come, the family unit working for all it is worth will remain the most economic agency accelerating the rate of production. And growing more food regardless of slogans and ideological devices is the demand of the hour, if the country wants to avoid the totalitarian devices of food controls and ration cards!"

Mr. Munshi said that co-operative farming introduced in Yugoslavia had collapsed! "In Russia and China, collectivism has been introduced at an enormous cost of human life and complete destruction of human values. The object of it was to break the backbone of the peasant! It was part of the totalitarian programme!"

"The planning Commission," he added, "has accepted the anomaly of compulsory co-operation! The Prime Minister and other leaders have equally rejected compulsion in matters of farming co-operatives. If his pledge is observed, farming co-operatives on an appreciable scale will not be possible. If the legislatures, the Ministers, the politicians and the bureaucrats, in their zeal to be 'more loyal than the king himself,' go back on the pledge, we would have broken the back of our farm structure which has stabilised the country for centuries! If farmers owning economic holdings are kept out of the co-operatives, as appears to be the intention, instead of the spirit of harmony we would have introduced the element of class conflict between those with land and those without it. We would then have set in motion processes which will lead us through hatred and violence, to naked totalitarianism!"

Mr. Munshi added: "Let us be vigilant while our tradition of freedom is unimpaired, and our faith in multi-central life well-founded, while our free constitution stands firm, and our free Press unmuzzled. It is only by avoiding any drift towards coercive organisation of life, and by refusing to join a race to secure 'get-rich-quick welfare' by totalitarian methods, that we can maintain our freedom and successfully arrest the progress of modern despotism!

"Modern despotism, which came into existence after World War I, is increasingly uni-central. It flourishes on destroying all bases of multi-central life; it is totalitarian in as much as it seeks total power. Under it, all essential fields of life are prescribed by the rulers."

Comparing the 'old despotism' and the 'new despotism,' Mr. Munshi said "The old despot claimed to derive his power from God or the Divine Right of Kings. The new despot derives his authority from the 'will of the people,' 'secularism' 'Welfare Statism', 'proletarian dictates', which in substance is nothing but the will of the State, which again is no more than the will of the junta which has the State in their hands!"

India was the third most important parliamentary democracy—after England and the U.S. "Today we have a free Press, fundamental rights, rule of law, private property and industries, some tradition of free university life, a strong social group life, a deep tolerant religious sense, and freely functioning religious orders and social organisation. But it would be foolish to ignore that the forces of new despotism are at work, often without our knowing it."

(*Continued on next page.*)

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-]	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST,"
Chamaraja Road, Mysore

"Coercive demonstrations are breaking down law and order, forcing the Government to rely on police power. Corruption among the richer classes makes us blind to the increasing bureaucratic control of our economy and its abuses. Private property is practically at the mercy of the Government. In the name of secularism, which though in India is not intended to mean anti-religiosity, we are helping to eliminate religious influence from education, and starving religious organisations by levying a gift tax on benefactions!"

"Our elections are getting very costly; our political parties are well regimented. More and more politicians lean upon towering leaders, earning dividends on docility!"

* * *

But Mr. Nehru, who has stifled independent thinking within the Congress and has deadened its conscience, doesn't seem to realise that his hold on the nation is becoming a strangle hold. He doesn't draw any lessons from the past, nor any from the present. Caesar went, Napoleon went, Hitler went Stalin went, Peron went, Batista went, Don Quixote went, and Alnaschar went! But Mr. Nehru is made of bronze and his plans are made of brass, and he will reign for 60000 years like Dasaratha! "Co-operative Commonwealth" forsooth! His Congress is a fine example of co-operative commonwealth!

Editor.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

(Continued from page 3.)

changes should not be pressed through in haste. Public opinion should be respected in this regard, he said.

Mr. B. Vasudevamurthy, ex-Justice, spoke on 'Current Legislation.' Among the 48 or so legislative measures enacted by Parliament in the recent past the Sales Tax Act had confused even the sharpest of legal brains. Desirable changes had been made in the Criminal Law Amendment Act. He expressed fear that the legislation relating to licensing of hullers was a curious one which would lead to good deal of corruption.

Mr. Vasudevamurthy said that the pending legislation on land reforms which had given room for wild hopes in the minds of the landless was doubtful of yielding even increased production. Instead of conferring social justice it would distribute poverty, he apprehended. "These so called revolutionary changes hurt people rather than helping them. Many people did not know the far reaching effects of the legislation. Society cannot be improved by mere legislation," he added.

* * *

But Mr. Nehru has ears only for his catchwords, and the foolish advice of his band of sycophants!

Ed.

GET PAID, GIVE GLADLY

Enrico Caruso once agreed to sing at a charity dinner, then submitted a bill for £1000! It was too late to alter any plans—all tickets had been sold. At the dinner Caruso gave the chairman a cheque for £3,000 and said, "Caruso, the singer, gets paid. Caruso, the man, gives gladly!"

MADMEN'S SLOGANS

"The land belongs to the tiller,"

say the half wits in power
who have enslaved us.
On that analogy

The car belongs to the driver!
The food belongs to the cook!
The road belongs to the sweeper!
The house belongs to the mason!
The coat belongs to the tailor!
The cloth belongs to the weaver!
The office belongs to the clerk.

Has Congress now reached senile decay, or does it consist now only of half-wits and simpletons, where once it had Ranade and Telang, Lajpatrai and Tilak, Gokhale and Surendranath Banerji, V. S. S. Sastry and C. R. Das? Shame!!

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XIX No. 18] Monday 16-2-1959 [Price 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

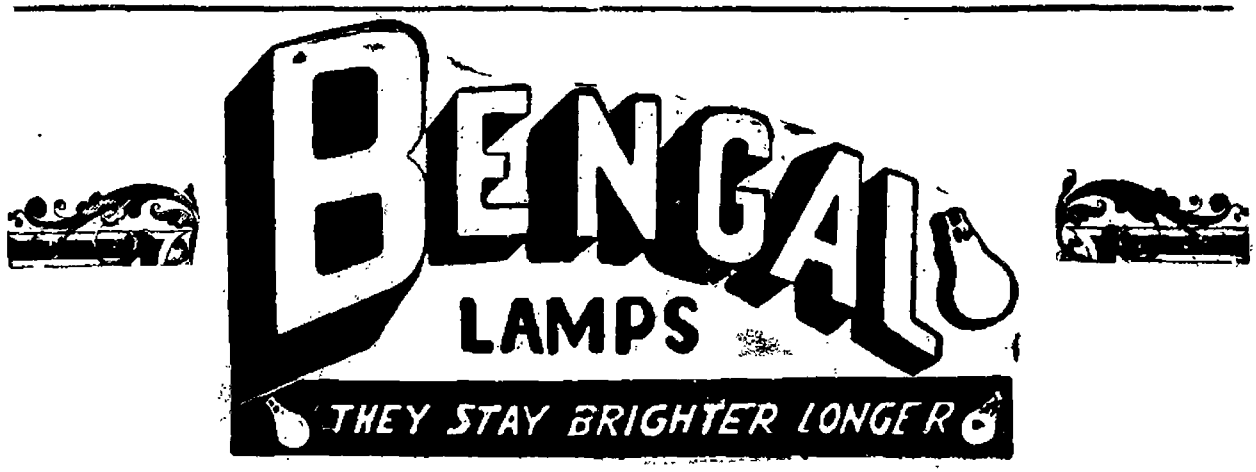
In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up



THE WASHINGTON STORY

An outraged farmer stormed into the living-room. "Who chopped down that cherry tree?"

His son hung his head and admitted, "I did Father. I cannot tell a lie. I chopped it down with this little hatchet." Whereupon the farmer gave the boy a thrashing.

"But, Father," cried the son, "George Washington cut down a cherry tree when he was a boy, too, and when he was brave enough to admit it his father didn't beat him."

"That is quite right," said the father grimly. "But when George Washington chopped down the tree, his father wasn't up it!"

HIS SOLUTION

Two Hollywood producers decided on regular armies of extras for a war epic,—5000 men on one side and 4,000 on the other.

"That's colossal, all right," said the first producer. "Nine thousand men, and when the shooting is finished they all have to be paid. How about that?"

"A cinch," said the second producer. "In the last battle we shall use real bullets!"

* * *

For Food Ministers to copy. Ed.

TITLES AND TITLES

Smith and Higgins were at a Christmas dance. "Let me give you a word of advice," said Higgins. "It isn't safe to dance with that blonde over there. Her husband's got a title."

Smith nodded contemptuously. "Titles mean nothing to me," he declared.

"Oh, don't they? Well, this one's a boxing title!"

SIZE AND COLOUR

A large woman wearing a loud purple dress and many jewels visited a costumier and asked him what colours she should wear.

"Madam," said the expert, "when God created the butterfly and humming bird He made them of brilliant colours. But when He created the elephant He made it grey!"

CIVILIZATION

"Civilization is a movement and not a condition, a voyage and not a harbour."

ARNOLD TOYNBEE.

THE TWO TYPES

"I regard myself as an optimist. An optimist is a person who knows how sad a place the world can be. The pessimist is one who is for ever finding out."

THE BUZZARD

"If I were reincarnated, I'd want to come back a buzzard: nothing hates him or envies him or wants him or needs him; he is never bothered or in danger, and he can eat anything."

WM. FAULKNER.

HISTORY

"Perhaps nobody has changed the course of history as much as the historians."

MODERN AND OLD

"Nothing is so dangerous as being too modern. One is apt to grow old-fashioned quite suddenly!"

OSCAR WILDE.

Mr. NEHRU'S FALLACIES FURTHER EXPOSED

Mr. N. G. Ranga, M.P., recently demanded that the Union and State Governments should not go ahead with the agrarian policy announced by the Nagpur session of the Congress "unless they get a fresh mandate from the masses" in the next general elections.

He attacked the "Nagpur approach" to the land problem describing it as being "contrary to the fundamental concepts of democratic socialism", and asked peasants to take heed "that our policy makers want us to become the politico-economic slaves of their Soviet-oriented State socialism".

Mr. Ranga, who is a Secretary of the Congress Parliamentary party, was delivering the presidential address at the Punjab State Farmers' Convention.

He said that joint farming threatened "the economic independence and freedom from bossism" of peasants, and that the imposition of ceiling on land holdings, while no such limit was placed on non-agricultural earnings, was social discrimination against the agrarian sector.

The village folk had to be roused "to be ready to use their vast power for strengthening only those political forces that truly stand for self-employed masses", he said.

"I warn the crores of kisans, kalakars (artisans) and other self-employed masses of India that their much-cherished economic independence and freedom from bossism are in danger of being subverted by the gilded planners of India", Mr. Ranga said, and added, "In the name of reforms non-exploiting masses of self-employee producers are going to be subjected by our planners to the exploitation of managers, supervisors, board of directors and all other privileged peoples of the projected panchayats and joint farms."

The significance of the declaration to introduce joint farming, Mr. Ranga said, was that "even after ceiling comes to be imposed upon our land holdings, there is no permanency for the rights of our peasant proprietors to use their holdings with any sense of security and freedom. They cannot hereafter hope to find independent living and freedom from exploitation in their employment through the cultivation of their holdings. They will be denied the right to employ and lead themselves in company of members of their families. They will in short be enslaved in the nation-wide bureaucratic machine of employment and economic production in the same way as the industrial workers have come to be in the Sovietised or capitalistic parts of the world. They will have to work under bosses appointed by managers who in their turn come to be appointed by political or economic agents of their national regimes. They can no longer be free producers, nor can they be creative personalities".

Mr. Ranga spoke of "contradictory yardsticks" being applied in the case of agriculturists and non-agriculturists in the matter of ceilings, and challenged "the claim of our policy-makers that their programme of land reforms is preliminary to the beginnings of the construction of socialist society."

"If ceilings are at all found necessary to enable our society to achieve socialism, then it has to be made applicable equally to all sectors of our social economy (not agriculture alone)," he said.

Mr. Ranga said he was convinced that "our peasant family economy" should be protected and promoted because it yielded the best economic results consistently with freedom. It had eliminated "most processes of exploitation and supervision, and the consequent overhead costs and social evils of feudal or capitalist or Soviet economists of utilising land and organising agriculture."

(*Continued on page 6*)

The Rationalist

COMPULSORY REFORMS

BHARATARATNA C. RAJAGOPALACHARY'S CONDEMNATION

Sri Jawaharlal Nehru is averse to revise the steps he has adumbrated as leading to what he calls socialism. He feels compelled to take these particular steps which he thinks he has pledged his party to.

The fundamental and fatal error in these ideas is a reliance on the coercion of new laws rather than on the people themselves. When the object is to produce a new way of life, it is necessary to bring about a change of heart and of culture among the people. If we desire the great mass of humankind who have lived and grown in India to adopt an altogether new way of life, we must have faith in the people. The means adopted for any end decide the quality of what we achieve. What is imposed by law cannot result in what is to be brought about by persuasion. A little alterat'on even in the arrangements of the elements that go to compose a substance makes nectar into poison. The policy of coercion now contemplated will make what can be life-giving nectar into poison.

Those who see the error and wish it to be avoided have not the courage even to say it aloud; much less to do anything to bring about a change of policy. Their affection for the leader that is guiding the policies of Government and their calculations as to personal losses and gains make them prefer to remain silent. The Prime Minister's persistance, the irritation he shows at any opposition, overawes them into inaction. He sees their external submission and thinks he has persuaded them all to see that he is right, and is confirmed in his opinions and the correctness of the steps he is proposing. His advisers, even when they have grave doubts, are satisfied whispering privately to friends about them, but feel it safest to raise no adverse voice in council, and to drift and await consequences.

We are offering tributes to the memory of the Father of our freedom on the platform whereon his body was consigned to the flames, but allow his two main teachings to be forgotten and discarded. He preached all his life against coercion and compulsion. He preached against any kind of untruth. Yet the way in which certain fundamental articles of the Constitution relating to property and occupations and compensation are administered is glaring untruth and make-believe. Compulsion and expropriation have become the warp and woof of the socialism we are weaving. This was not what Gandhiji was dreaming for the emancipated people of India. Policy has taken on the persistence of pride before which reason retreats.

The compulsion of Government has to be exercised on criminals and morally disturbing elements, but it is not a way to bring about a change in the people's way of life. What can be achieved only by a heart-change in the people cannot be brought about by coercion. If we do not know how to bring about a heart-change, it will not do to give way to impatience and resort to coercion. We shall that way fill the land with crime and evasion, and be led into more and more coercion, for one fault leads to another and yet another!

The situation is grave. Those who believe in a Power above have to resign themselves and pray for light and courage to descend by a miracle. May be, Sri Jawaharlal Nehru himself may see light. Not only will a change of approach not lead to a 'betrayal of the nation', but a fresh flood of loyalty and affection will be the reward!

LINCOLN AND GANDHI

There are some obvious similarities in the lives of Lincoln and Gandhi. In the case of both, their private lives continuously faded and disappeared in their public activities. Both had a passion for righteousness, they were equally prepared to risk everything including their lives for the cause they held dear. Lincoln's advocacy for the emancipation of Negro slaves was similar to Mahatma Gandhi's fight against untouchability. Lastly their final end was the same, through the hand of the assassin.

Their dissimilarities were no less striking. Lincoln was essentially a politician and a statesman. Gandhi was a saint and a social reformer. Lincoln fought at the head of a free people. Gandhi was the leader of a subject-country. Lincoln fought at the head of the sword. Gandhi relied on the power of the spirit, and met violence with non-violence.

Like Gandhi, Abraham Lincoln is a historic figure who made history during his life-time but probably much more after his unfortunate demise. Lincoln came from a very poor family and had a very hard life in his youth. He had to work hard during his youth, and he had to weather many storms during his career.

Again like Gandhi, Lincoln impressed everyone he met with his forthright wit and honesty. There was something mysterious about Lincoln that caught the imagination of the people who came in contact with him. A most unprepossessing person, who had little or nothing of those influences that go largely to make up the ladder of political fame, yet by stern independence and by the honesty of his purpose Lincoln gradually came into the legislatures of the country, and whenever he spoke he was listened to with great respect. He had to fight his own battles, and Abraham Lincoln was always on the side of what to him was right and justice.

To Mahatma Gandhi the spiritual life of the individual was the sole end of all human activity. Politics, economics, and all other social activities should be such as to facilitate the growth of the spiritual life of the people concerned. Religious intolerance and economic greed are the most frequent causes of domination and exploitation. So Gandhiji declared that non-violence should be the guiding principle of all human action, and it should be supported by whole-hearted toleration and extreme simplicity of life.

The greatest war of the century, the American Civil War, took place between 1861 and 1864. Lincoln, in spite of himself, was forced to declare a Civil War as President of the American Republic, and when the war was over he felt that the time had come to grant a general reprieve and to give everybody the opportunity to turn over a new leaf He had no anger or malice in his heart. And out of his love and compassion was born the great Gettysburg speech—a speech that lasted but two minutes, and is now destined to last for ever.

The fate that overtook Lincoln on that Good Friday in 1865 left the nation prostrate; the world mourned the death of a great man.

The sorrow into which the nation was plunged is something inexplicable. India has felt it and knows it; it has gone through the same shadow, through the same sorrow, when the hand of a fanatic struck the Father of the Nation at a prayer meeting, on that fateful Friday, the 30th January, 1948.

(*Continued from page 3.*)

He contended that "our democratic ministerialists," were keen on developing joint farms in place of independent farming units in the hope of gaining "better and greater control over the political and economic activities of our agriculturists.', They had growing opportunities to interfere in the elections to the village panchayats and co-operatives, he said.

Mr. Ranga called on "other self-employed masses like the four crores of kalakars (artisans) and lakhs of small shopkeepers," to make common cause with the peasants in fighting "the Nagpur approach."

"The silver lining to the gloomy threat offered by the Nagpur approach is that for the next three years they would be busy with their experiments with joint and co-operative farmings and organising service co-operatives to serve as the stepping stones to the inauguration of their national campaign for joint co-operatives," Mr. Ranga said. "It is during this period that we have to awaken our masses, organise them and make them concert measures to promote their present status of self employment."

Speaking on the immediate problems facing farmers, Mr. Ranga said that the "first plank" in their charter of demands was fixation of remunerative levels of prices for at least the simple agricultural crops.

He also demanded that no more tax burdens should be imposed on peasants, and the betterment levy on newly irrigated areas should be reduced.

"The set task before us within this all important year", Mr. Ranga said, "is to persuade the State Governments to stay their hands (on the issue of land ceilings) until after the general election, if they are unable to persuade the Union Government to impose similar ceilings on at least salaries and properties of Government servants and professional employees of comparable status, incomes and properties". "We should demand from all our platforms throughout this and the next two years that these Governments have no moral right to pursue the proposed policy and programme unless they get a fresh mandate from the masses."

HIS BUSINESS SENSE

An Irish priest offered six pence to the boy who could tell him who was the greatest man in history.

"Columbus," answered one boy.

"George Washington," suggested another.

"St. Patrick," shouted a bright little Jewish boy.

"The sixpence is yours," said the priest. "But why did you say St. Patrick?"

"Right down in my heart I knew it was Moses," said the Jewish boy, "but business is business."

THE LIONS' GUILT

The London office of an oil firm received the following cable from one of their managers drilling in Africa: "Send six men to replace those eaten by lions yesterday."

In great alarm the head office sent back a cable requesting full details of the accident.

Back came the manager's reply: "No accident. Lions did it on purpose."

HIS EXTRA SKILL

A small boy was boasting of the skill he had acquired at last year's summer camp.

"And I suppose you learned to swim like a fish," his uncle remarked.

"Oh, better," the boy replied. "I can swim on my back!"

MADMEN'S SLOGANS

"The land belongs to the tiller,"

say the half wits in power
who have enslaved us.
On that analogy

The car belongs to the driver!
The food belongs to the cook!
The road belongs to the sweeper!
The house belongs to the mason!
The coat belongs to the tailor!
The cloth belongs to the weaver!
The office belongs to the clerk.

Has Congress now reached senile decay, or does it consist now only of half-wits and simpletons, where once it had Ranade and Telang, Lajpatrai and Tilak, Gokhale and Surendranath Banerji, V. S. S. Sastry and C. R. Das? Shame !!

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XIX No. 19] Monday 23-2-1959 [Price 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari & Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

FROM VISWAMITRA'S MOUTH

Acharya Kripalani regretted that Government was thinking in terms of a bigger Third Plan before completing the tasks it had already undertaken. He referred to the proposed outlay of the Third Plan, and the measures contemplated to meet it through profits accruing from State trading in foodgrains, and said, "We did not know that State trading in foodgrains had behind it the profit motive!"

It was strange that the first glimpse of the Third Plan was in terms of money, and not in terms of actual projects or the physical targets contemplated. This, he said, was a wrong approach to planning. The figures had been published even before the All-party Consultative Committee had an occasion to meet and consider them.

Acharya Kripalani said while people were being called upon to observe austerity, the same pomp and show and expensive paraphernalia continued in Government Houses as in the old imperial days. Nothing had been done to change the pattern, and make them more Indian and less costly. There was considerable waste in some of the projects in the public sector. Bribery, corruption, and nepotism were still rampant in Government offices! Whenever these were exposed, they were not investigated!

The admistration must be honest and efficient, and must be able to create the requisite organisation for the tasks that were assigned to it, if people were to extend the measure of co-operation expected of them in the fulfilment of the task, he said.

"Unless our politicians and administrators are in tune with the socialist ideal that we claim to be at the back of our plans of reconstruction, and unless the administration is honest and efficient, and can properly organise their work and secure the co-operation of the people, and bring to its tasks the human touch, however well designed our plans may be, they will not succeed in making our economy self-reliant and self-generating as hoped by the President," he added.

HOME DISCIPLINE

To the parents of two 17-year-old youths who pleaded guilty to theft, 56-year-old Mr. Harold Sturge, the London magistrate, said: "Don't think I blame you for this. Very far from it.

"I am speaking as a father now—not as a magistrate—with some experience of three growing sons. Parents have just got to make themselves unpopular sometimes!

"It is easy to be affectionate, to be easy-going. To let them have their own way is the greatest temptation to which, I am sure, we all fall time after time because it makes for peace in the home. But it is not doing one's job as a parent.

"Help this court and these boys by being hard. Show them what you yourself have had to do to get where you are in order to bring them up."

The youths, John Ronald Osborne and John James Graham, both of Shoreditch, England, admitted stealing goods worth £2.

Mr. J. H. Burton, probation officer, said the boys were lazy and morally lax. Both gave up their jobs a few weeks before the offence. He added that the boys' fathers were hard workers but were so indulgent that there was no intencive for their sons to go out to work.

Putting the youths on probation for two years, the magistrate told them: "If you don't make the grade on probation you go to a detention centre where you will get up at five oclock every morning, and sink back in bed at nine o'clock a night, more tired than you have ever been in your life,—and that will be for three months."

MRS. DESHMUKH TCO

Mrs. Durgabai Deshmukh, Chairman of the Central Social Welfare Board, recently said that "people were not getting co-operation from the Governmental machinery in putting forth their best voluntary efforts for the progress of the nation.

"Procedural difficulties and obstacles in the path of those who are putting forth voluntary efforts were so great that even those who were very willing to work and contribute to the progress of the nation, particularly in the field of education and social welfare, become tired and frustrated today. While there was a talk of an emergency and war-footing in implementing developmental plans, even the old procedural bottlenecks have not been cleared. As a result, the public are hesitating to co-operate," she declared.

Mrs. Deshmukh, who was presiding over the celebrations of the Thyagaraja College of Preceptors, said: "In a democracy those who are responsible should not only be called upon to answer for every rupee spent, but for also the rupee that should have been spent." "Why not treat those who are putting forth valuable voluntary efforts from the private sector as equal partners with Governments, and give them due place and co-operation"? she asked.

Mrs. Durgabai said: "If the entire development particularly in the educational field, has to be done by Government, it cannot be done for a long time. If the necessity for private efforts was recognised, then it should be made easy for them, and no obstacles should be created in their way." She added, "private interests were made to knock from door to door today, not for money but for clearing bottlenecks!"

The policy of the Government, she said, of "keeping the money safe, whatever may be the efforts or the target of achievement should give place to a more helpful procedure." "Every man is ready today to put forth his efforts. It is very very wrong to say that the people are not co-operating. Co-operation is not coming forth from the Government side. The Government wants results to be produced within a stipulated time. But by the time a letter regarding a scheme is acknowledged, the sanction period expires. Government has to be alert on such problems." If factories like Sindhri or Chittaranjan, could function under one set of rules, why not the same rules, concessions and relaxation of procedure for those making voluntory effort? she asked.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0,

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

The Rationalist

PARLIAMENTARY NICKNAMES

It seems strange that during the present century not a single parliament has earned itself a nickname, remarked a British M.P. the other day. Yet, delving into the past, he had been amazed by the vide variety of nicknames applied to pre-1900 Parliaments.

One of the most famous was Cromwell's Long Parliament which lasted from 1640 to 1653, so long in fact, that it also became known as the Pensioner Parliament.

The shortest Parliament in our history was nicknamed The Useless Parliament. It was introduced by charles I on June 18th, 1626, adjourned to Oxford on August 1st, and dissolved on August 12th.

All lawyers were excluded from the Parliament of 1404, so it became known as The Parliament of Dunces and The unlearned Parliament! No such ruling against lawyer M.P.s has ever been attempted since.

A Parliament with pronounced views about women in politics was known in 1367 as The Good Parliament. It compelled lovely Alice Ferrers, favourite of King Edward-III, to leave the Court, and take an oath never to return to the King's presence. The M.P.s took this drastic step because of the great political power she had attained.

When Henry VI assembled a Parliament at Coventry in 1459 it quickly became known as The Devil's Parliament. It earned great unpopularity by passing bills accusing the Duke of York (afterwards Edward IV) and his supporters of high treason and depriving them of their civil rights.

ANOTHER CANDID VIEW

Mr. H.P. Mody, former Governor of U.P., addressing the Mysore Chamber of Commerce, recently in Bangalore said that the feeling that co-operative farming would lead to increased production might not prove correct. This was because a farmer who was likely to lose his identity as a result of the measure might cease to take direct interest in the land.

Mr. Mody called upon the Chambers of Commerce and the business community to organise themselves for asserting their rights and to express their views on issues like the high incidence of taxation, import and export policy.

Mr. Mody also urged upon the Chambers of Commerce to adhere to a code of conduct by which they could keep out those guilty of malpractices from their organisations.

Mr. Mody was speaking at a lively question-and-answer meeting. In his forthright and ouspoken answers, Mr. Mody expressed his views on vital problems like the need for a healthy opposition to the Congress, land reforms, State Trading Corporation, import and export policy, Five-Year-Plan and Prohibition.

Mr. Mody prefaced his talk by pointing out the rapid changes taking place in the country and the need for the business community for the constant exchange of ideas on various problems facing it. He said it was at the Avadi session that the Congress conceived the idea of the Socialistic pattern of society, which had lent itself to various interpretations since. If that concept meant social justice and equality of opportunity, none including the Chamber of Commerce, would ever oppose it. Difference of opinion would arise in regard to the methods chosen for realising the objectives and the pace with which they moved.

Of the decisions taken by the Congress at the Nagpur session, Mr. Mody wanted the members to ponder over deliberations concerning the ceiling of rural and urban incomes, control over imports and exports, besides co-operative farming and other problems. The incidence of taxation, said Mr. Mody, was heaviest in India. There were all kinds of conceivable taxes. There were labour laws sweeping the country. There was also the Company Law which, for instance, had defined "relatives" vis-a-vis jobs. If that was applied to Ministers, curious results would follow. Therefore the only remedy was for the business community to organise, because it had yet to play its part and speak out boldly. He was glad that some change had taken place in the business community. It had begun to express itself. The Press also had recovered its soul. He hoped they would keep it up and increase the tempo. He had no doubt the Mysore Chamber of Commerce would assert its independence and fight for the rights with Government. On the other hand if they should applaud the Government for everything, that would be rendering a disservice to Government itself, he added.

Then Mr. Mody answered a few questions put by members.

Answering a question on land reforms vis-a-vis the Nagpur CongressS ession, Mr. Mody admitted that he was not an expert on land reforms. Eminent Congressmen themselves had expressed their opinion. While Prime Minister Nehru lauded the land reforms as leading to Socialism, Prof. N. G. Ranga had described them as a negation of democracy, and Mr. K. M. Munshi had criticised it. Mr. Mody had no doubt many more Congressmen would express likewise. Of collective farms, Mr. Mody said that when the farmer lost his identity with the land, he would not take any interest in it. He doubted about the efficacy of service and consumer co-operatives in view of the past experience. It was difficult to find devoted persons to make co-operatives successful, he added.

Of the move of State Trading Corporation taking over the distribution of food products, Mr. Mody remarked it would be another headache for the country. That was a thing which would effect many thousands of people depending upon trading in foodgrains. He was at a loss to know how Government would be able to do better than tradesmen, who had the advantage of experience. It was indeed a matter of shame there were some hoarders and profiteers. The remedy was not to take over everything on them (Government). But to hold stocks of grains and control the price levels. The experiment which Government had now decided in Socialism was fraught with dangers. That had retarded free enterprise.

Mr. Mody expressed the view that in regard to priorities in the Five-Year Plans vis-a-vis the regional requirements, that the needs of every region was being considered by the planners. The Government of India were doing their best because, in the face of awakened public opinion, they could not neglect any region.

The fiscal policy of the Government of India, said Mr. Mody, was not conducive to anything. The export policy had resulted in keeping out Indian products in the international markets. Labour laws, taxes and excise duties had contributed for the increase in the cost of production. There ought to be inducements and incentives, otherwise India would not be able to compete with other countries like Japan and China. There was imperative need for inducements to bring down the cost of production, and the excessive burden of taxes should be removed, he added.

Regarding the import policy, Mr. Mody said any liberalisation would depend on how the Five-Year Plan was worked. There was

the vital need to earn foreign exchange. He, however, did not favour putting import curbs on essential raw materials and machinery components. So long as planning was on an ambitious scale, they had to reconcile drastic restrictions, said Mr. Mody.

Referring to the Third Five-Year Plan, Mr. Mody said there had been constant changes in the total outlay of the Plan. How a bigger Plan was feasible was a question which could be answered by mathematicians and Government! He asked as to how Government could manage Rs. 10,000 crores and added he would not call this "Planning." Therefore, to talk of an ambitious Plan would be like living in the cloud-land. The little optimism he had of emergence of realism, had been dissipated for the last three months. He was saying so because there was no scope for further increase in taxation. Further increase would cripple the people and the business community. Though it was a microscopic section of population it could not keep on increasing resources for ever. Similarly Government could not go on with deficit financing. Nevertheless the grandiose Plan had been blessed by Communists, Members of Parliament barring some notable exceptions. He was told that planning was capable of adjustments every year. He failed to understand how that could be so having conceived a Five-Year Plan. Therefore, the Chambers of Commerce should take courage and tell the Government that planning should be realistic and not a flight of imagination.

FROM HIS WILDERNESS

Ma. Jayaprakash Narayan, Sarvodaya leader, recently said that co-operative farming would not be successful in the country unless there was an army of persons, sincere in the service of the public, working for it without any selfish motive.

Mr. Jayaprakash Narayan, who was delivering the convocation address at Kashi Vidyapith, said that personally he was in favour of co-operative movement and preferred it to individual movements, but the recent Nagpur Congress resolution on co-operative farming would not achieve its desired end because of lack of consciousness among the common masses, Mr. Narayan said.

He said that he was afraid that even if co-operative farming was introduced, the co-operative societies would be "puppets" in the hands of Government officials, majority of whom were not sincere in their duties towards the public.

The country, he said, still remained backward economically because of the "importance given here to individuality alone." The co-operative movement was not given the consideration in its real sense. If all the people were united and worked with team spirit and joined hands in nation-building activities, they could definitely accomplish something solid and substantial for the good of the country.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

MADMEN'S SLOGANS

"The land belongs to the tiller,"

say the half wits in power
who have enslaved us.
On that analogy

The car belongs to the driver!
The food belongs to the cook!
The road belongs to the sweeper!
The house belongs to the mason!
The coat belongs to the tailor!
The cloth belongs to the weaver!
The office belongs to the clerk.

Has Congress now reached senile decay, or does it consist now only of half-wits and simpletons, where once it had Ranade and Telang, Lajpatrai and Tilak, Gokhale and Surendranath Banerji, V. S. S. Sastry and C. R. Das? Shame!!

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XIX No. 20-21] Monday 2-3-1959 & 9-3-59 [Price 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari & Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

THE PLANNERS

"Glorious opportunity to get rich. We are starting a cat farm with 100,000 cats. Each cat will average twelve kittens a year. The cat skins will sell for 2s. each. One hundred men can skin 5,000 cats a day. We estimate a daily profit of over £3,500. Now what shall we feed the cats? We will start a rat farm next door with one million rats. The rats will breed twelve times faster than the cats. So we will have four rats to feed each day to each cat. Now what shall we feed the rats? We will feed the rats the carcasses of the cats after they have been skinned. We feed the rats to the cats and the cats to the rats and get the skins for nothing!" X.

* * *

Hearken, Planning Commission!

SOCRATES

There once lived a wondrous good and wise man named Socrates. But he gave offence to those who were in power, and they gaoled him; told him that he would have to die. Socrates received the news with a smile.

"You should prepare for death," they told him, but he shook his head and kept on smiling.

"I have been preparing for death all my life," he said.

"In what way?" they asked.

And Socrates said, "I have never, secretly or openly, done a wrong to any man!"

PROFIT FROM ACHING TEETH

Some people are born lucky. Take Fernandel, the comedian. A couple of months ago he went to the dentist and had an aching tooth extracted. Several weeks later Fernandel got an envelope from the dentist. Inside, instead of a bill was a neat sheaf of paper money with this note: "I've sold your tooth to one of your fans who is carrying it as a good-luck charm. From the proceeds I've deducted my professional fee, and enclose the balance!"

The following particulars regarding the ownership of the "Rationalist", weekly are published as called for by Rule 8.

FORM IV

1.	Place of publication.	... 711, Krishnaraja Mohalla, Mysore.
2.	Periodicity of its publication	... Weekly.
3.	Name of Printer, Publisher & Editor	... G. R. Josyer, M.A. HONS. F.R.E.S.
	Nationality	... Hindu, Indian.
	Address	... 712 Krishnaraja Mohalla, Mysore.
4.	Names and addresses of individuals who own the newspaper, and partners or shareholders holding more than one per cent of the total capital.	Nil

I, G R. Josyer, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated 2-3-59.

G. R. Josyer.
Publisher.

SPARING THE ROD

To the parents of two 17-year-old youths who pleaded guilty to theft, 56-year-old Mr. Harold Sturge, the London magistrate, said: "Don't think I blame you for this. Very far from it.

"I am speaking as a father now—not as a magistrate—with some experience of three growing sons. Parents have just got to make themselves unpopular sometimes.

"It is easy to be affectionate, to be easy-going. To let them have their own way is the greatest temptation to which, I am sure, we all fail time after time because it makes for peace in the home. But it is not doing one's job as a parent.

"Help this court and these boys by being hard. Show them what you yourselves have had to do to get where you are in order to bring them up."

The youths, John Ronald Osborne and John James Graham, both of Shoreditch, England, admitted stealing goods worth £2.

Mr. J. H. Burton, probation officer, said the boys were lazy and morally lax. Both gave up their jobs a few weeks before the offence. He added that the boys' fathers were hard workers, but were so indulgent that there was no incentive for their sons to go out to work.

Putting the youths on probation for two years, the magistrate told them: "If you don't make the grade on probation, you go to a detention centre where you will get up at five o'clock every morning and sink back in bed at nine o'clock at night, more tired than you have ever been in your life—and that will be for three months!"

A NEW METER

The back-room boys who design furniture have come up with a new gadget—the wriggle meter. The wriggle meter will be fitted to chairs in places like public libraries. And it will record every movement of anyone sitting on the chair. Experts reckon that the number of wriggles will show if a chair is well-designed or not.

GLASS COW

The world's first full-sized glass cow is nearing completion at the German Medical Museum at Dresden in East Germany.

It will be illuminated from the inside so as to show the working of its inner organs. A museum announcement said that the cow will be on show at an agricultural exhibition at Leipzig in June.

In 1956 the museum built the world's first glass horse, and before the war a glass man, which has since been exported to the whole world.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-½	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page ...	Rs. 50 per	insertion
Half Page ...	" 25	"
Quarter Page ...	" 15	"

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

The Rationalist

NEHRUISM RAMPANT

When a captious child is petted, it makes hell for a family. Mr. Nehru is making that for the nation.

He was taken by the nation to its lap because he was the pet of Mahatma Gandhi. His headlong rush to play pranks with the nation's fortunes, despite Mr. Gandhi, has been exposed by none other than his bosom friend, Azad, and Gandhi himself became one of its million victims! And poor Savarkar was made the scape-goat!— And it has not yet occurred to Mr. Nehru to make amends to one who ranks as a patriot, above him and not below! And the Bombay University is considering whether to restore Savarkar's B.A. degree, while the Mysore University is "honouring itself" by conferring a Doctorate on Defence Minister Krishna Menon, for the fine way he is repelling the border attacks, which are causing shame in every citizen of the country except Krishna Menon and his patron Mr. Nehru!

Anent Mr. Krishna Menon, it seems Mr. Nehru once said about Dalmia, "That ugly man, with an ugly mind, and ugly pen, just because he owns a paper, he thinks he is an expert on foreign policy." Is Mr. Krishna Menon a fine piece of humanity? Is he an expert on foreign policy? We are seeing its results in South Africa, Ceylon, Burma, Pakistan, Tibet, England; aren't we? Is he anything more than a make-believe busybody?

Mr. Nehru says loftily, "To criticise Government is now the profession of old men and women."

Does "Women" include his daughter, or Lakshmi Menon, or Sucheta Kripalini? By old men, we suppose he means Rajagopalachari and Mody. When old men like enervated Nanda and desiccated V. T. K. Chari can revive and impose on the nation Mohammad Bin Toglukh policies, why shouldn't other old men come out and speak the blunt truth?

Mr. Nehru speaks of the "socialistic pattern of society." Has he tried it at home, among his sisters and grandsons? Has he tried it in his office, and is Mr. Matthai an example? And why does a socialistic speaker always talk like a power-proud Divine Right Dictator? Is there socialistic pattern in the Congress? Is it not a militaristic one-man-run oligarchy? In a "socialistic pattern of society" should not reforms be introduced by referendum, and not by the whims of a minority party in power?

Does increase of national income mean increase of national wealth, increase of national goodness, increase of national happiness! When expenditure is increasingly mounting, when instead of things becoming plentiful and of high quality, everything becomes scarce, and everything rotten, when nobody is left to earn and own property honestly by his merit, and the State pounces on every earned property without thought of compensation, it is just hell on earth, and devil let loose, and no statesman, no legislator, no patriot, and no public man can be proud of it. But Mr. Nehru, misled by his greedy flatterers and sycophants, local and foreign, and lost in the medley of his own self-stultifying thoughts, is madly chasing the will of the wisp, and calling it the "Golden Fleece" and the building up of the nation, and having ousted God has set up Mephistophiles to look after the nation! That would be the eleventh Avatar contributed by the Nehru Era! Evidently the Deluge is at

the end of the eleventh Avatar, and not at the end of the tenth, as the ancients foretold!

Editor.

JESUS'S PILGRIMAGE TO INDIA

It was not until the age of thirteen and a half that He realized that he must set out consciously to find Himself and regain His higher consciousness. People think that He seems to have disappeared completely between the ages of twelve and thirty, when He suddenly reappeared again and made Himself felt in the particular land where He was born. Under intuitive guidance He left His parent's home and went to Egypt. He worked and studied there under strikingly different conditions. He was a student in the schools, imbibing ancient lore. He was a young workman who earned His living part of the time by the hard labour of His hands.

The world knows little of these youthful years. The books which give the fragments the world has of the history of Jesus were not written down during His life time. Therefore they were not contemporary historical records written at the same time as the events they recorded. Long after Jesus' death the authors wrote down what they believed to be His history.

On the Mediterranean coast He found a group of mystics, philosophers, students, and teachers gathered in the quest of Truth in the city of Alexandria. One mystics' community which He joined in Alexandria practised meditation twice a day at dawn and at eventide.

In those days the city was not only the centre of much cosmopolitan learning but also a port on a great trade route.

At intervals convoys of ships would arrive at the point nearest to Alexandria on the south side of the Isthmus of Suez. The vessels were either Arabian or Indian, more especially South Indian. At that time there was quite a trade in spices and silks from India, which were carried across the Isthmus to Alexandria after being disembarked.

Portraits figuring Indian types of men and women have been unearthed at Memphis. The Egyptians used to trade with Musiris, the modern Cranganore, the seaport of South India. Moses referred to cinnamon and cassia being used in worship. These are products peculiar to the Malabar coast where later Jesus and St. Thomas landed. The Mother Goddess was worshipped, originally, in the form of a cow in Egypt. The cow has ever been sacred to the Dravidians. The sacred bull of Egypt has its analogue in Siva's bull. The social institutions of the Nayars, a prominent Dravidian branch, were duplicated by those depicted in Egyptian literature as existing there originally. Palm leaves and iron writing-pens were common to both Egypt and South India. Ancestor worship of Egypt is paralleled by ancestor worship of the Malabar Dravidians.

These ships sometimes brought passengers. Occasionally some Indian traders would arrive who had learned something of their scriptures by listening to the Brahmins, the caste of spiritual teachers of India. The Brahmins never came themselves, for they were forbidden to travel. But the traders, through listening to the priests at the local temples and to their family guides, would thus learn something of the spiritual aspects of their own religion, and in contact with the philosophers of Alexandria they would exchange experiences.

In this way Jesus became acquainted with an Indian trader, a merchant, and eventually His mind became so aroused by what He heard that He freely and gladly embarked for India in the company of his friend and landed on the south-west coast of that country. Thus began the next important, if not the most important, phase of His life.

It was not for nothing that the first Christian missionary to land in India landed likewise on the south-west coast. And he did not land in the eighteenth or nineteenth century, as most of us believe, but within the same century as Jesus' death. That was St. Thomas. He was martyred and crucified. He had been an Armenian merchant.

Jesus studied keenly, travelling slowly in India. He made His way across the south, and then struck eastward to Benares. After an instructive sojourn in that city He went to the mountain wilderness of the Himalayas where He lived for a while in a cave. He was not alone, but with a teacher and other disciples. This cave was in a secluded recess of the range, and it was there that He finished His apprenticeship to spiritual truth. All around were crags, chasms, precipices, valleys, forests, and snowy pinnacles.

He did not go to Kashmir as some medieval Indian legends assert, nor did He go into Tibet, as modern European occultists declare. He lived on the southern side of the Himalayas.

The years passed eventually, and after He had completed His training in Yoga and had been initiated into the highest esoteric doctrine He then cast aside all His learning. All that the Brahmins had taught Him, all that the Masters had taught Him, was put aside, and He went off alone. Then and then only did He find Himself.

At that time He was in His twenty-eighth year. In finding Himself He had forgotten the Indian and the Egyptian teachings which He had sought. Only after He had forgotten all these was He able to find Himself. Then when He did so, He remembered His mission of service and awakening for which He had come.

Remembering His sacred mission, He left India and returned to His own country, to give His message to those who were ready to receive it. The great teachers come but to help and to bless all. They make no reservations for a privileged few. Their love and knowledge flow out to all. They give the same essential teaching of devotion to the divine to everyone alike. Christ taught everyone who sought His help. He gave His pearls to the poor and illiterate equally as to those of higher station. PAUL BRUNTON.

PAINLESS DELIVERY

To those few women who still seek to get children under the Nehru regime, the following example of painless delivery by hypnosis may be useful.

Mrs. Pamela Bransden had an eight-pound baby without drugs, without anaesthetics, without pain—because she had hypnotised herself. She had convinced herself that she would feel no pain. And she didn't, she said recently, at her home in Britain

Mrs. Bransden, 31-year-old wife of a commercial traveller and mother of three other children, took a three-month course in self hypnosis. "I knew nothing about hypnotism," she said. "But I soon found that I could hypnotise myself so I wouldn't feel a needle prick in my arm."

The baby was born at home with a midwife in attendance. "I had a pretty bad time with my other children," explained Mrs. Bransden. "But this one was the heaviest of them all, and there was no trouble.

"When I first felt the labour pains, I just lay back, counted five and snapped my fingers. I told myself I felt no pain".

The man who taught Mrs. Bransden how not to feel pain, Mr. T. G. Warne-Beresford, president of the British Society of Hypno-Therapists, said: "I should think this is the first birth of its kind in Britain."

A doctor said: "Hypnotic suggestion to help mothers through the difficult phase of children has been used by doctors, but not extensively because only some women react successfully."

MADMEN'S SLOGANS

"The land belongs to the tiller,"

say the half wits in power
who have enslaved us.
On that analogy

The car belongs to the driver!
The food belongs to the cook!
The road belongs to the sweeper!
The house belongs to the mason!
The coat belongs to the tailor!
The cloth belongs to the weaver!
The office belongs to the clerk.

Has Congress now reached senile decay, or does it consist now only of half-wits and simpletons, where once it had Ranade and Telang, Lajpatrai and Tilak, Gokhale and Surendranath Banerji, V. S. S. Sastry and C. R. Das? Shame!!

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XIX No. 22-23] Monday 16-3-1959 & 23-3-59 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

QUEER TREES

Scattered throughout the world there are at least 460 different varieties of carnivorous plants which live on the flesh of creatures they trap. Most are tropical and semi-tropical. but there are 11 different types that live and thrive in a relatively cold climate.

The small varieties are, of course, interesting, but it is the large man-eating types that one reads about in the literature of many countries—especially the more primitive ones —that capture the imagination with lurid visions of ghastly, sucking, enfolding death!

Probably the most famous man-eater is the Devil Tree of Madagascar, which has reputedly been seen by several travellers on this large and primitive island off the east coast of Southern Africa. A retired British army officer said that he received authentic accounts of this tree while he was on the island in the early 1930's.

He did not see it himself, as the primitive tribesman who regarded the Devil Tree as a god, would not take him to it.

According to reports, the Devil Tree is a type of palm, brown in colour and having long drill-like arms, something like on octopus. The leaves are hard and spiky and fold inwards. The tribesman told the former army officer that the palm did entrap human beings and eat them.

When one delves a little further back into the reports brought back by early travellers to the island, it is possible to place together the details of a primitive tribal ceremony carried on by the natives when, during a kind of orgy, a virgin was periodically sacrificed to the Devil Tree.

Apparently, this ceremony is still carried on today. Only one traveller reports seeing the ceremony take place. He was a German visitor to the island in the latter part of the 19th century.

What do modern botanists have to say about this man-eating plants? Some say that it probably does exist and quote examples of the smaller varieties, such as the Sundew or Butterwort. These two plants catch their food by making themselves into living fly-traps.

Their leaves are covered with small, sticky, sweet-smelling hairs which shine brightly in the sunlight. Insects are attracted by the scent, and as soon as they land on one of the leaves they become stuck fast. Then the plant curls up its leaves, completely trapping the insect.

Once the plant has the insect in its clutches it begins to consume it in much the same way as an animal digests its food. When the meal is over, the plant uncurls its leaves and waits for the next unfortunate victim!

The similarity between the smaller insect-eater with the larger man-eater is apparent. According to the German traveller, the Devil Tree holds its human victim in its grasp for about a week while it slowly digests the flesh off the bones. It then spews out the bones and waits for the next victim.

So, probably, the man-eater does exist, but whether the primitive religious ceremonies and the sacrifice of young virgins still go on today, is another question. No one seems to have reported anything like this in recent years.

Among interesting flesh-eaters of the smaller species is the Bladderwort. This plant has small bubbles or bladders on its stem, and grows under water.

When high speed photographs were taken of small water creatures vanishing near these stems, it was discovered that they were sucked through tiny trap-doors hidden in these bladders.

But perhaps the most interesting and ingenious flesh-eating plant is the Pitcher Plant. Each of these tropical monsters is shaped like a big cup, filled with up to two pints of sticky liquid, flavoured with sweet-smelling nectar which all insects like to drink.

As soon as the insect lands on the rim of the Pitcher Plant it is doomed. It slides down the inside wall of the plant to die in the deadly liquid.

But even if man-eating plants do not exist, there are a whole host of equally dangerous and repulsive members of this family. In South America there are poisonous bushes, trees and vines.

There is the Vampire Tree of the Argentine, which has a powerful, sleep-inducing perfume that puts its victims to sleep before sucking their blood.

In Venezuela there is the so-called Tiger-Tree, which hurls a painful acid at its victims.

In Java there is the Upas Tree which gives off a highly poisonous vapour. According to people who know about this diabolical plant, no living creature ventures anywhere near it! Apparently, birds that fly over it fall dead, and fish in nearby streams are also overpowered by the penetrating and deadly vapour!

The gum of this tree is used by Javanese hunters for poisoning the tips of their spears and arrows—that is, if they can get near enough to the trees without succumbing themselves!

So powerful is the poison of the Manchineel Tree of Brazil, that stories are told of travellers who have died while resting under its flowers when it is blooming. The poison is contained in the dust falling from the stamens.

Probably the first anaesthetics ever used were those made by the ancient Mayans of Mexico, who used the leaves of an indigenous plant for this purpose. In Mexico today many witch doctors still use the leaves of this plant for dentistry and surgery.

There is a plant poison, said to be many thousand times more powerful than arsenic or strychnine reported from South Africa. The name of this is Adena.

Its effect is not only instantaneous, but leaves no traces in the body of the victim!

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

The Rationalist

INDIAN CULTURE

"Fresh evidence is now available to indicate that an integrated culture existed in countries of South and South-East Asia centuries ago.

Prof. Olav Janse, an American archæologist, who was for long engaged in excavations in Viet Nam, believes that in about 500 B.C., North Viet Nam was invaded by the Tocharеans, a people who spoke an Indo-European language. Before reaching Viet Nam, the Tocharеans had already overrun West China. This was followed by immigrations of people from China and Thailand into the low plains of the Red River.

Explaining his findings before a Saigon audience recently, Prof. Janse said another people who contributed largely to the cultural evolution of the Viet Nam area seem to have been Indians who had already imbibed to a considerable extent the Hellenic culture following Alexander's invasion. Settling in the delta of the Mekong River, these people, who were mainly craftsmen and traders, maintained direct or indirect contacts with the Roman Empire, and passed on to the land of their settlement the impact of the Western civilisation they received in their daily life."

* * *

President Rajendra Prasad recently visited the ancient Cambodian temple city of Angkor.

Sprawling across an area of five square miles, the temple studded Angkor was the capital of Khmer Kingdom between 9th and 12th centuries. Amidst the ruins of the city, stand as monuments to Indo-Cambodian ties temples and shrines and a tower carved with four faces of Shiva.

The city itself is surrounded by a moat and high walls.

Earlier in the day, the President flew into Siemreap, about 350 miles from Pnom Penh, by a Royal Cambodian plane. He was accompanied by Prime Minister Prince Norodom Sihanouk.

Temples, many dedicated to Hindu Gods Shiva, Ganesh and Vishnu and the Buddha were floodlit when the President visited them.

Most of the temples are exactly like South Indian temples with huge 'mandaps', Pali inscriptions, and rows after rows of dancing apsaras and with a Pallava touch. These as well as a number of other temples and monuments numbering 600 built in sandstone are scattered in the midst of a tropical forest from majestic Angkor to Bente Serai about 20 miles from Siemreap.

From the entrance of the city, there is a superb perspective of Angkor Wat, the rectangular temple of three stories with towers, porticos, galleries, stairways, etc., the entire structure covered with exquisite bas-reliefs, depicting scenes from the Ramayana and Mahabharatha.

President Prasad described Angkor Wat and other monuments as jewels of architecture, a priceless heritage of mankind and a symbol of the synthesis of cultures of India and Cambodia.

Dr. Prasad said one wondered what impelled people of both the countries at a time when travel was difficult, almost impossible, to have such exchange of ideas and culture. "It only showed that cultural contacts had a more lasting effect than mere political contacts," he said. The President hoped such contacts between India and Cambodia would grow stronger and deeper in the future and

the two countries would become more closely knit than they were at present.

* * *

With regard to Prof. Olav's so called "findings", we think that a man who packs so many reckless and untrue statements into one press-paragraph, is not an archæologist worth the name, but only a bad guesser. He is only a digger posing as a scholar, with neither scholarship nor insight. To talk of Viet Nam cultural evolution by "Indians who had already imbibed to a considerable extent the Hellenic culture following Alexander's invasion" is a perversion of facts which could only be indulged in by a fool!

The Himalaya is a mountain. The Bay of Bengal is a sea. The Ganges river lies in between. Obviously therefore the Ganges carries water from the sea to the mountain!

An old judge in a Court-room was trying a prisoner. The case against the prisoner was so strong that the indignant judge pointed his stick and exclaimed, "There is a rogue at the end of my stick!" "At which end, my Lord," the prisoner asked!

The so called archæologists that one hears today, Indian and foreign, and politicians like Nehru and Prasad, are afraid to probe the truth or say the truth.

To talk of the "cradle of culture in Central Asia", and of "Hellenic civilization invading India through Alexander's invasion", is childish incoherence.

A cradle of culture could not have remained a howling wilderness for thousands of years ever after. Alexander did not bring to India a treasure chest of Hellenic culture, but just reached it with a fagged army and went back with what he could get of Indian culture and wealth.

The cradle of civilization was India, and it still preserves its treasures, despite the ravages of invaders, and the thoughtlessness and degeneracy of recent generations of Indians.

H. H. Wilson speaks of persons who, afraid of being thought credulous, "run into the opposite vice of incredulity!"

According to a Swedish Orientalist, "the Bactrian document, called Dabistan, found in Kashmir and brought to Europe by Sir W. Jones, gives an entire register of kings, whose first link reigned in Bactria, 5000 years before Alexander's expedition to India! That these Bactrian kings were Hindus is now Universally admitted. Thus according to Dabistan India enjoyed a splendid civilization in 6000 B.C., or nearly 8000 years before the Victorian age"! *Editor.*

(To be continued.)

STRANGE PRIZES

Human beings can live on the sun—so said an amateur astronomer in Germany. He formed the theory that there were "holes" in the sun which were cool enough to be inhabited by man. He became so obsessed with his theory that he offered to pay anyone who could disprove it more than a thousand pounds!

The German astronomical Society promptly produced the proof, and an independent jury of experts decided they were right. A German court ordered the astronomer to pay up. Before an appeal could be heard the astronomer died in an accident, but the Federal Supreme Court has just upheld the ruling that the sun is uninhabitable and ordered his heirs to pay the reward he so rashly offered!

Can you "square the circle?" This means producing a formula for erecting a square containing exactly the same area as a given circle. If you can do it—and prove your solution is correct—there is a prize worth £72,000 waiting for you. Twenty years ago a wealthy Bucharest merchant left over three-quarters of his fortune of £100,000 to anyone

who could solve the problem of squaring the circle.

His heirs tried to get courts to set aside the will on the ground that squaring the circle was impossible. But the court held there was nothing inherently impossible about it, and only modified the bequest to the extent that proof must be produced within fifty years. So, if you think you can do it, you have thirty years left to prove it—and collect the money from behind the Iron Curtain!

Squaring the circle is a problem that has fascinated mathematicians from the time of the ancient Greeks. Plato, Archimedes and Pythagoras tried it and failed. Centuries later, Galileo and Newton had a go and failed. It came to be realized that the problem was impossible.

But that has not prevented enthusiastic amateurs producing their "proofs." A Frenchman once offered a million francs to anyone who could prove the circle could not be squared!

A mathematician promptly gave the proof which depends on the fact that however many hundreds of places of decimals you work out the relationship of the diameter and circumference of a circle, it never "comes out". The Frenchman would not pay up and was taken to court. He was luckier than the German astronomer with his inhabitants on the sun. The French court held the mathematician's proof of the impossibility of solving the problem was good. But it argued that only a fool would have offered the prize, and it was the duty of the court to prevent a fool being parted from his money! The mathematician was given the verdict—*but no money*!

If this discourages you from trying to square the circle, what about getting in touch with one of the planets and winning £5,000? This sum has been on offer since 1900 through the French Academy of Science for anyone who can prove he has signalled to a planet and received a reply.

The German prize was left as a legacy in 1889, and at first the Academy refused to accept responsibility for it because they considered signalling to a planet was impossible. But at last, in 1900, they agreed to judge the entries on condition that if the prize was not won, the interest should be paid every five years to the scientist making the greatest contribution to knowledge of the stars and planets. There have been thousands of entries from cranks and madmen, but none has given the necessary proof.

At school you were no doubt taught that the earth is round. If you can *prove* it, you can earn £1,000 There is just one snag.

The reward was offered by Mr. Wilbur Glenn Voliva, of Zion City, U.S.A., on condition that he was judge of whether the proof was satisfactory.

As it is a fundamental belief of the sect that the earth is flat, no one is likely to convince the "flat-earthers" that it is a sphere! Once Mr. Voliva made a trip round the world. Did it convince him the earth was round? Not a bit! "The earth is as flat as the plate you eat your pie from; the captain of the ship was just steering round the rim," he said when he returned!

In a different category is the million roubles offered for news leading to the discovery of the fate of Captain Jascha Dschugaschvill of the Red Army and eldest son of Stalin. He quarrelled with his father and deliberately used his real name instead of Stalin's. He disappeared at Smolensk and probably was buried in an unmarked grave.

But the rumour was that he had been taken prisoner, had given a false name and at the end of the war changed his identity to escape the family connection. So far as is known, the million roubles have never been claimed!

MADMEN'S SLOGANS

"The land belongs to the tiller,"

say the half wits in power
who have enslaved us.
On that analogy

The car belongs to the driver!
The food belongs to the cook!
The road belongs to the sweeper!
The house belongs to the mason!
The coat belongs to the tailor!
The cloth belongs to the weaver!
The office belongs to the clerk.

Has Congress now reached senile decay, or does it consist now only of half-wits and simpletons, where once it had Ranade and Telang, Lajpatrai and Tilak, Gokhale and Surendranath Banerji, V. S. S. Sastry and C. R. Das? Shame!!

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XIX No. 24] Monday 30-3-1959 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

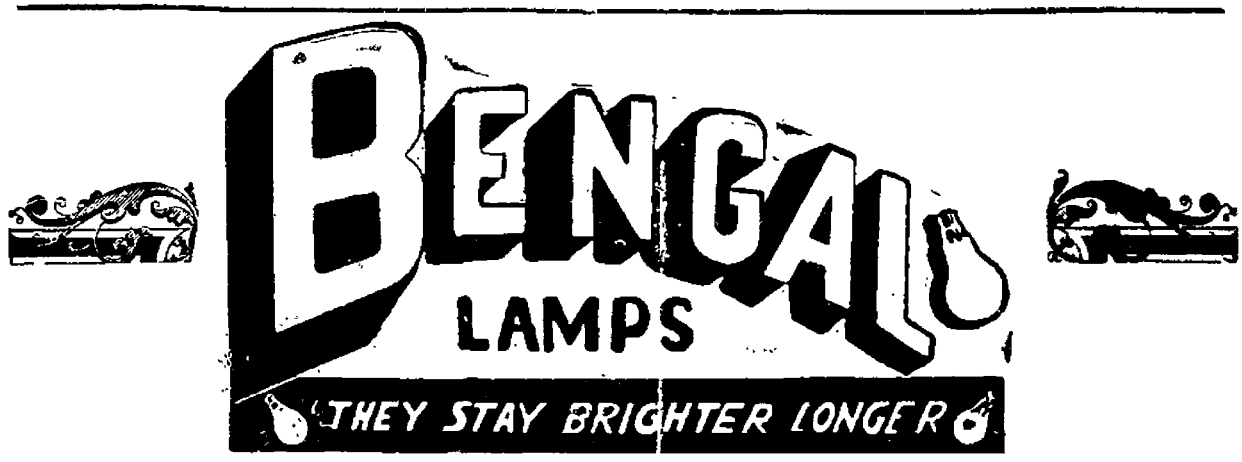
In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up



MISCHIEVOUS BUDGET

Mr. J. B. Kripalani said he would not either praise or blame the Finance Minister, but sympathise with him "lest he may go the way that other Finance Ministers went," and because the Finance Minister had to provide money for the ever expanding expenditure in civil and military administration. He had also to provide for a costly and ambitious Plan.

The Finance Minister had either to beg, borrow or steal to find the money! The mischief is not of his doing. It was there before he took office.

The Finance Minister has done plenty of borrowing, and had also got gifts from other countries, Mr. Kripalani said. What remains? One cannot call it by the vulgar name of stealing. When a rich man indulges in this it is called kleptomania. When the Finance Minister does it, it is called deficit financing and indirect taxation.

Mr. Kripalani said that a Government had a right to impose taxes and to indulge in deficit financing. "But the one has to be used for the good of the people and the other had to be used for an expanding economy. If this is not done, then, I suppose, taxation and deficit financing become anti- social activities."

"Deficit financing becomes inflationary when it impoverishes the people", Mr. Kripalani said.

It became a "curse" when unemployment was increasng. "Our economy is suffering to-day from all these evils. But we are told that this deficit financing is needed for building up heavy and capital industry.

"It is hard to say when the effects of these schemes will be manifested in the life of the people", he said, and added "We have plan after plan and every plan is costlier than the previous plan. There seems to be no end to it!"

Mr. Kripalani said that the baneful effects of inflation could be removed only with increased production of consumer goods and their equitable distribution. But the production of consumer goods, agricultural and industrial, had been on the decline since the beginning of 1956. Last year there was a big drop and this was admitted by the Finance Minister. However, instead of taking steps to cure this inflation he has increased it enormously, more than it was increased in the other years."

The adverse effects of inflation were apparent as early as the beginning of 1957. Mr. Kripalani said. The limits for deficit financing set by the former Finance Minister and the Planning Commission had been exceeded. "The aggregate deficit financing will greatly exceed the limit of Rs. 1 200 crores contemplated in the whole Plan period, and that too under very unfavourable conditions. The conditions are anything but favourable. And this, I submit, will entail added hardship on the masses of our people and the salaried middle and lower middle classes.

Mr. Kripalani said that while drawing up the plan, the Government's expert economists had not taken into account the fact that there was inflation in the country after the war. They were blaming failures of monsoon and increasing population for some of the calculations going wrong. "But any plans drawn in a manner which does not take into consideration the changing weather of India and the population of India is a plan not based upon facts, but upon some imaginary calculations carried on in the Statistical Department of the Government of India".

Mr. Kripalani said he was not saying that the Plan was over-ambitious so far as the country's needs were concerned, but it was over-ambitious so far as the resources in men

and materials were concerned. The expenditure on the Plan had also greatly increased by the mistakes on the Plan schemes.

Mr. Kripalani then referred to the report of the Estimates Committee on the three steel projects in the public sector, which had said that there was lack of fore-thought and adequate planning in regard to the projects. The conclusion of the committee was that a thorough probe must be made into the various aspects of the working and the building of these plants, Mr. Kripalani added. "When the Committee's report is before us, it is necessary that a Committee of the House be appointed to go into the whole matter of the steel plants. This is necessary if like mistakes in the future are to be avoided. From time to time the country was also "shocked by various reports about mismanagement of public funds," Mr. Kripalani said. He gave as instances the Bulst Committee report on Bhakra Nangal and Mr. P. C. Chowdhury's report on the allotment of evacuee lands in the Punjab.

Expenditure on the administration, Mr. Kripalani said, was increasing "out of all proportion to output of work and efficiency." From Rs. 35½ crores in 1948-49 it had now risen to the "modest figure of Rs. 222 crores" —an addition of Rs. 197 crores or 600 per cent in a decade! This could not be wondered at because the staff was indefinitely increasing and there was no proportionate efficiency!

Mr. Kripalani added: "Governmental expenditure—civil and military—is progressively increasing and become more lavish. Huge sums are spent uppon prestige buildings. Not only that but nowadays so many capitals are constructed. The result is that the additional resources collected for the plan are not utilised for the plan!"

Referring to the tax proposals in the budget, Mr. Kripalani said that the present taxes migh appear to Congressmen as light. But they had to be viewed against the background of "heavy impositions from year to year for the last eleven years!

"I warn the Government to beware,—the last straw may break the crmel's back—and then it will be disastrous for the Government and the country", he added.

Mr. Kripalani said: "Without fulfilling the objectives we have kept before ourselves we are imposing on the present generations heavy burdens. It is but proper that the living should sacrifice for the unborn but the sacrifice should not be so heavy that even physical life in the present becomes difficult!"

Mr. Kripalani said that it would be superfluous to suggest any cut in defence expenditure because the country was in the "grip of fear" of a little country like Pakistan. One wondered how the entire people fearlessly met the challenge of the British empire before independence. This fear was increasing because the prime Minister had told them American arms were being used in border raids. He hoped the American authorities would act upon their assurances and take measures to see that American arms were not used for any "excursions against India.',

Mr. Kripalani also made an "earnest appeal" to the Government not to associate women with the defence services. "Let us not associate our daughters, sisters and mothers with this cruel business of war," he said. "This little should not be too much to expect from the land of Gandhiji."

ಯಜುರುಪಾಕರ್ಮ ೦–೪–೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೪–೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

ಬಿಕ್ಕದೇವರಾಜವಿರಚಿತ "ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೦–೪–೦.

Life of Saint Anantarya,
in English and Hindi, 1–0–0.

The Rationalist

INDIAN CULTURE

(Continued from last issue.)

It is obvious therefore that "the ancient Indians were incontestably the earliest civilized nation on earth. Historians, Mill, Elphinstone and others have concluded that all the great nations of the old world derived their civilization from India; that India planted colonies in many parts of the world which afterwards became known as Egypt, Greece, Persia, America, and others; and that Scandinavia, China and other countries derived their civilization and religion from the Hindus. In fact it was India which supplied the rest of the world with learning, civilization, and religion."

In the words of the Encyclopiedia Britannica, Hindustan has from the earliest ages been celebrated as one of the most highly favoured countries on the globe, and as abounding in the choicest productions both of nature and art.

We are told by Greecian writers that "Indians were the wisest of nations." Mr. Murray the historian writes, "India has always appeared to the imagination of the western world adorned with whatever is most splendid and gorgeous."

One of the oldest colonies founded by the Hindus was in Egypt. The principal migration to Greece took place soon after the Mahabharata War. The Indian word *kapi* for ape appears in the heiroglyphic writings of Greece of the 17th century B.C. which shows that the colonisation of Greece must be dated long anterior to the era of Moses.

And yet there are people who talk of "Hellenic culture coming to India with Alexander's invasion", and call themselves learned!

Sir Walter Raleigh, in his "History of the World", speaks of India as the first peopled country, and Ararat as the nursery for rearing mankind. *Ararat* is just mispronunciation of "Aryavarta", the realm between the Vindhya and Himalayas.

Count Bjornstjerna writes, "It is in Aryavarta we must seek not only for the cradle of the Hindu religion, but for the cradle of the high civilization of the Hindus, which gradually extended itself, in the west to Ethiopea, Egypt, Phoenicia, in the east to Siam, to China, and to Japan, in the South to Ceylon, to Java, and to Sumatra, and in the north to Persia, to Chaldia, and to Colchis, thence to Greece and to Rome, and to northern Europe.

Cambhoja is the name of an ancient Indian State. About the 4th century A.D. possibly, says Mr, Havell, a band of adventurers from there set off from the west coast of India, as the colonists of Java did some time later, and founded a kingdom in the south eastern corner of Asia which they called "Cambhoja", later pronounced Cambodia."

Dr. Prasad does not seem to know that, or is unwilling to claim it. Why?

According to Thailand tradition, the Hindus settled in Siam before the birth of Buddha. The Chinese history Ma-Tuan-Lin gives the route adopted by the Hindus and the way in which they obtained supremacy there:

"Kaundinya, a Brahmin from India, having been notified by an oracle that he was called to reign upon Fu-nans, (Kamboja) proceeded south, from eastern India, until he reached the country of Pan-Pan, in northern

Malaya, whither a deputation from the people of Fu-nan came to meet him and proclaimed him king. This occurred about 420 A.D. At his court may be seen many Brahmans who have come from India in order to profit by his munificence. They are all in great favour with him."

A Sanskrit inscription of 600 A D. in Cambodia States that "Copies of the Mahabharata, Ramayana, and another Purana were presented to the temple of Veal Kantel, and that the donor made arrangements in order to insure their daily recitation in perpetuity."

"The Angkor Wat of Thailand which President Prasad visited, "was certainly commenced as a Brahmanic temple, but before its completion Buddhism had become the religion of the land, and so it is we find here, as in the temple of Borobaddav in Java, artistic representations of the deities of both the religions."

All this is ample tastimony to the indebtedness of South Asia to the culture of India.

What evidences of Thailand or Cambodian culture Dr. Prasad has found in India we do not know !

Editor.

THE NATIONAL GIRLS' HIGH SCHOOL, MYSORE.

On the eve of the S.S.L.C. examinations, last week, Sri G. R. Josyer, Founder of the school, addressing a gathering of the candi dates from the school, advised them to do well in the examination. He said that the school and its library would be open to them in the future also for literary and artistic activities. He said that to those of them who come out in First class, the school would award prizes, and to those getting ranks it would award a Gold Medal. He wished them happy and prosperous lives.

MUDRANA KALA SANGHA, MYSORE
(PRINTING ARTS ASSOCIATION.)

The Managing Committee of the Mudrana Kala Sangha, Mysore, met on the 25th evening under the Chairmanship of Sri G. R. Josyer, the President, and on the motion of Sri Agaram Rangiah, Editor, "Sadhvi", resolved to celebrate the Anniversary of the Sangha about the middle of April. The meeting resolved to request H. H. the Raj Pramukh to graciously inaugurate the function, and to invite Sri R. R. Dewakar, ex-Governor, to Preside over the function.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

THE MYSORE DISTRICT AUTOMOBILE ASSOCIATION

In view of the increasing hardships that are being imposed on the Passenger Transport Services by the party in power, the Association held a Press-Conference last week under the Chairmanship of the President, Sri G. R. Josyer.

The President referred to the valuable service rendered to the nation during the last 3 decades by the passenger transport services, and how the so-called patriotic national administrators were now doing everything to ruin it. He pointed out that the concerned public had invested their all in the enterprise, and that it would be a crime for those in power to undermine their activities all of a sudden without reparation. The following statement was explained to the Press by the secretary, Sri A R. Narasimhiengar of C.P.C. Sri S. Sangiah, B.A. of Sangameshwara Motor Service, and Sri K. Narayana Rao, of Yoganarasimha Service.

Prior to 1949, on all the routes in Mysore State, the buses were being run by the private operators, and after 1949, the Mysore Government started a Department for running bus services cancelling the private operators' services on some route by giving them alternative routes on some other routes, and Government also monopolised in 1952 certain lines which was opposed to constitution as owing to the increase of traffic in general even on roads passing through villages, the services have been increased to ten times to what they were ten years ago. The private operators also are putting on the road the new model buses with all up to date necessities for the conveniences of the travelling public and rendering the travelling public adequate, efficient, economical and coordinated conveyances. This being the case the Government are now seeking to deprive the rights of the private operators by trying to occupy all the routes and ruin their business which they had all these years.

On 20-12-58, the Honourable Chief Minister of Mysore promised all the bus operators in Mysore District who had gone to him on a deputation that the Government would not consider further nationalisation of passenger transport till the end of the Government III Five Year plan is over. Again during the conference of All India Automobile operators held at Bangalore on 6-2-59, Sri S. K. Patil, the Honourable Minister of Union Government of India assured that the stage carriage operators need not be afraid of further Nationalisation for another ten years or even more, and they need not be afraid of it till even fifty more years in case they give all adequate facilities to the travelling public.

To the surprise of the operators, the M.G.R.T.D. in the Mysore Gozette Dated 5th March 59 have issued a Notification through its General Manager their intention to operate Passenger Transport services on the routes in all the Districts of the Old Mysore State on the routes mentioned in Serial No. 1 to 94 under Chapter IV A of the M.V. Act. on which they are now running 156 buses already and they want to run 983 buses! This they intend to do from May 1959. According to this they want to nationalise completely and deprive the rights of the existing operators completely. It is not only the operators that suffer, but all their dependents viz drivers, cleaners, conductors, clerks, Managers, body builders, tailors, repairers and Auto Parts Co.s and their families suffer. All these persons are National Asset.

The policy that the Government Nationalise or to go ahead of their further nationalisation of passenger transport is opposed to Justice and equity and at the same time a death blow to operators who have invested lakhs. In case the policy of the Government

Road Transport is to be allowed all on a sudden the private operators will be completely ruined and be subjected to irrepairable loss.

The Mysore Government Road Transport Department have commenced running on Mysore-Mercara, Bangalore-Mercara and Bangalore-Mangalore routes and Bangalore-Shivamogga. These they have done abruptly without any phased programme, as contemplated by the Government. They have also applied for running inter-State Services to Cannanore, Tellichery and Coimbatore from Mysore. This procedure will be wrong. All the procedure they have adopted so far is illegal. It is against the constitutional rights of the public. They might have formed rules so as to allow Nationalisation; but still the principle is wrong. Therefore it must be urged that the M.G.R.T.D. do not proceed further increasing their routes and also their buses which kills the Industry of Private operators, and as the economic condition of life of private operators is very bad they will be put to very heavy loss as they have invested all their assets on costly buses, their accessories and equipments, and as such they are entitled for relief for their existance as they are also National Assets.

2 other difficulties: Calling for objections under 57(3) for giving concurrance of views for the fresh grant of extension by all R.T.A.'s it is very necessary that the Regional Transport authorities who have smaller jurisdicsion also have to publish the applications, notify and call for objection Under Sec. 57(3) and 63(3) and hear the objectors and give their opinion, as otherwise it is opposed to natural justice of the existing operators and their rights under the provision of law.

Priority and Claim etc: R.T.A.'s should notice the claims and priorities of the route or portion of the route, hear them and ensure their priority as against the fresh entrant.

Further the Government be requested to frame the rules ensuring the priority of timings of older services and under no circumstances the priority of older operators be infringed.

Taxation: The present taxation on vehicles, sale tax, and octroi all added together are very heavy to the Stage Carriage Operators. That being so the propcsed levy of Tax on Diesel and tyre by the Central Government and the proposed Surcharge of about Rs. 10/- or 12-8-0 per seat if added will entirely ruin the Industry. When the bus operators are praying for reduction of existing taxes themselves the Government proposing to levy Surcharge is not justifiable. Therefore, it is prayed that the Government should under no circumstances levy the Surcharge and the central Government on Diesel and tyres any extra taxes. Regarding overloading of buses by the running staff viz driver and conductor, unless the authorities punish this running staff under Sec. 60 and the proprietors should not be responsible. The Government should see the licences of the conductors are suspended in order to maintain descipline.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Rs.
Local ...	4/-	2/-½	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST."
Chamaraja Road, Mysore

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XIX No. 25] Monday 6-4-1959 [Price 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

SERPENT LORE

The serpent is the strangest of all animals. It is perhaps the most talked of and the most mythical organism that ever existed.

Small wonder its life is surrounded by strange myths and beliefs. Allusions to snakes abound in mythology and religious lore of all climes. In Indian mythology and folklore, the serpent has had a chequered history.

The snake cult appears in the Vedas. Authorities, however, opine that in its more specialized form it might have been borrowed from the non-Aryan people. From many a legend it is crystal-clear that the "Naag" of Indian mythology and folklore is not really the snake in general, but the cobra raised to the rank of a divine being.

According to Hindu mythology, the "Nagas" or snake-gods dwell in "Patala" or the under-world. There is a city called Bhogavati where the snake king Sesha or Ananta rules over them. The folklore of Northern India is replete with legends connected with the powers of the "Nagas."

In many Indian myths, the serpent figures as a most grateful animal who never forgets the good done to him.

While Nala, the husband of Damayanti, was wandering alone in a forest he had occasion to rescue a snake from the forest fire. The snake then requested Nala to carry him ten steps further counting the steps as he walked forward. Nala did this, and when he uttered "dasa" (which means both "ten" and "bite"), the snake bit him.

That however proved a boon in disguise. For it made Nala look ugly and black, and ultimately helped him to remain with another king without being recognised. The snake also gave Nala a pair of garments which would enable him to regain his original form!

An interesting myth connected with snakes is that they are supposed to be guardians of treasure. Traces of such a notion are found in many countries of Asia. It is a common belief that when a rich man dies without an heir he cannot take away his thoughts from his treasure and returns to guard it in the shape of a monstrous serpent.

The Hindus believe that the snakes who guard buried treasures do not allow any one to go near them. The snake frightens those who try to approach, but when it wishes to hand over the treasure to anybody, it tells him so in a dream specifying where the treasure is buried. After the person has taken possession of treasure, the snake stealthily disappears from the spot!

From time immemorial the snake has been considered as the tutelary deity of the house. It was considered as an honoured guest and treated with great reverence. There are legends galore of the way in which human life depended upon the safety of the reptile. In several Buddhist legends serpents are often mentioned as the guardian deities of certain towns.

The jewel which the snake wears on his head is a pet theme in Indian folklore. The snake can take this jewel from his head at will. At night he goes in search for food by its lustre. Quite an ingenious idea, you must admit!

The poets of the classical period make frequent references to this jewel. It is also believed that snakes give the jewels to those who please them.

Our Indian folklore attributes many strange powers to snakes. Snakes exercise tremendous control over the weather. In the Veda Ahirbudhnya, the serpent of the deep, is an atmospheric deity, and Ahi and Vritra control the water and the rain.

The belief that the snake can kill by means of its sight is popular. The Indian epics

speak of serpents as "poison-eyed." A very amusing tale has it that when Alexander came across a valley on the Indo-Persian border supposed to be full of jewels, he discovered that the valley was guarded by snakes whose very glances were fatal. The great Emperor circumvented the obstacle in his march by holding mirrors into which the serpents might stare and kill themselves!

Snake worship appears constantly in history and legend. In Christian countries the serpent is taken as the symbol of evil alone, whereas in all ancient civilisations, it was regarded as divided into two species, the divine and the evil.

Throughout India, Africa and in most parts of Central America, snake worship has been prevalent. In India the cult is much more developed in its varied forms than any other country. The chief festival in honour of snakes is called "Nag-panchami"—because it is held on the fifth day of the bright fortnight of "Sravan."

The origin of the festival is lost in the mist of antiquity. Some authorities are inclined to think that snake worship was the earliest form of religion prevalent among men not only in India, but in every country in which snakes inspire the human heart with dread.

Rigveda, however, refers to a fight between Indra, the War-god of the victorious Aryans, and the demon Vritra, who is often represented as a dragon. The dragon surrounds and blocks up the water of the rivers, but Indra kills him and allows the water to flow in their channels.

The phenomenon explains the myth that serpents have control over waters and rain and that their gods live in palaces below the lakes. But it is in the epic period that snakes get recognition and often assume the form of superhuman beings.

In later Hindu mythology, where Shiva and Vishnu are given the highest place in the pantheon, the association of snakes with both these deities is particularly stressed. Siva is described as very fond of snake ornaments, and the 'linga,' the symbol of this god, is represented in shrines as surrounded by snakes. Vishnu is also represented as lying on the snake Sesha who, on his thousand hoods, supports the earth.

In India, snake worship has been regarded as the vehicle of some higher power. On this day, images of snakes are drawn on walls and are worshiped as if they were deities. Both in the Northern India and Southern India there are several serpent shrines. In Bihar at Nagpanchami, girls let dolls or puppets float in a stream or tank, and the boys beat these images with long switches specially cut for the purpose as the women worship Seshanag, the serpent that upholds the world, with offering of milk and grain and mark their houses with lines of cow-dung to repel snakes. S.J.R.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

The Rationalist

TO BROADEN THE MIND

"Most of what we learn, we learn from living; and, for the larger part, that means from other people. Nor does it mean only such people as we like. There is a lot to be gained from people we *don't* like—what a friend once called "abrasive contacts." If I may paraphrase an old couplet, "a little friction now and then is useful to the best of men." To learn to understand people you don't much care for is like a voyage to a foreign land: it has its inconveniences, but it broadens the mind. And in all this, never pretend that you are being noble, or making a sacrifice: you are having a fairly good time!"

* * *

"Nothing is enough for the man to whom enough is too little!"

MAKE THE MOST

"I who am blind can give one hint to those who see: Use your eyes as if tomorrow you would be stricken blind. And the same method can be applied to the other senses. Hear the music of voices, the song of a bird, the mighty strains of an orchestra, as if you would be stricken deaf tomorrow. Touch each object you want to touch, as if tomorrow your tactile sense would fail. Smell the perfume of flowers, taste with relish each morsel, as if tomorrow you could never taste and smell again. Glory in all the facets of pleasure and beauty which the world reveals to you; make the most of every sense!"

HELEN KELLER.

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH

From Berlin, 6th Feb. 59.

Hans Krefft,
Berlin-Steglitz, Western Germany.

To

Mr. G. R. Josyer, M.A.,
Mysore, India.

Dear Sir,

In a German digest for para-psychology I read about your publication of Sanskrit-Translations especially of aeronautical questions.

It is mentioned in this digest that a manuscript has been published. And I would ask you to let me know whether I can obtain a copy of this special translation.

Hoping to be favoured with your kind reply,

I remain,

Faithfully yours,
Hans Krefft.

* * *

Wm. Dawson & Sons,
London, England.

"Please mail to us 1 each Sanskrit Manuscript about Aviation by Maharshi Bharadwaja: All available Translated extracts."

TO MAKE GIFT OF LOVE

Being loved is something that happens to someone else. Loving is what happens to you. Without it, and the desire that always goes with it to make gifts of love, life is maimed, mutilated, deprived, depraved. With it, anything can be borne. To live without being loved is sorrowful. Without loving there is no real life!

BELL OF JUSTICE

A number of stories are told about the Mughal Emperor Jahangir's passion for justice. The most fascinating of them is that of his Bell of justice. This is not a legendary story.

In his autobiography Tuzuk-i-Jahangiri, the Emperor says, "After my accession to the throne the first order that I gave was for the fastening up the Chain of Justice, so that if those engaged in the administration should delay or practise hypocracy in the matter of those seeking justice, the oppressed might come to this chain, and shake it so that its noise might attract my attention.

"Its fashion was this. I ordered them to make a chain of pure gold, thirty yards in length and consisting of sixty bells. One end they made fast to the battlements of the shahburi of the fort of Agra, and the other to a stone post fixed on the bank of the river (Jamuna)."

This device to speed up the administration of justice, is generally believed to be Jahangir's innovation, but it was not so. He had only revived an old tradition in a slightly modified form.

Ibn-Batuta informs us that Samshuddin Iltutimish, one of the early Sultans of Delhi, popularly known as Altamash, had placed at the gate of his palace two marble lions. These lions had an iron chain round their necks, from which hung a huge bell. The victim of injustice came there by night and rang the bell. When the Sultan heard it, he immediately inquired into the case and gave satisfaction to the complainant.

Still earlier than him, and in Delhi, the same method of administering justice was practised by a Hindu ruler. According to Nub Sipihr the king Anangpal of the Tomar dynasty, who was the ruler of Northern India in the early twelfth century A.D., had also placed a bell of justice at the gate of his palace.

The tradition still goes further back into the second century B.C., to King Ailer of the Cholas in South India, who had adopted a similar device to render justice to the oppressed. He had placed a bell over his bed, to which was attached a long rope hanging out of his palace in an open yard, and which rope was accessible to every commoner. The seeker after justice had to pull the rope and get attention.

According to an old story, once a bird pulled the rope, to complain against a snake, who had swallowed its young ones. The snake was caught and its belly split open, and the fledgelings rescued and replaced in the nest!

This may be fiction, but the legends show that the meting out of justice by means of this kind of device was not unknown among the ancients.

The tradition of the Bell of Justice was not confined to India. It was also known to Chinese and Persian rulers. Yu-tu, one of the early Chinese rulers, also had a bell of justice. The Drum of justice too, (tabl-i-Adl) was another mode of getting redress for the oppressed. It was placed in the open by the Sassanian Emperor Chosroes, who is popularly known as Khushru-i-Nausher-wan. A number of stories are woven around him and the drum. The same practice seems to have been followed by Humayun, the grandfather of Jahangir. A huge drum was placed near the imperial tent or pavilion. Any one, who suffered injustice, might claim redress by striking it—according to certain rules of course—and the Emperor himself attended to the appeal.

Abdul Favi, the renowned courtier of Akbar, in his Akbarnama, has vividly described this somewhat theatrical device of publicly demonstrating love of justice.

He says, "If the claim of anyone related to some dispute, he beat the drum once. If his grievance consisted of the non-receipt of stipend or of wages, he struck twice, if his goods or chattels had been seized by oppression or had been stolen, he complained by beating the drum thrice. If he had a claim of blood against any one, he beat the drum loudly four times."

The tradition of the bell of justice did not end with Jahangir. It was followed by his son Shah Jahan. We are told of his practice by a European traveller who was in India during 1638-39. But if it were ever followed by his immediate successors, we have no information: however, according to Siyaral-Mutaakhkharin, Muhammad Shah, the great-grandson of Aurangzeb, maintained the practice during his reign.

* * *

From these backward times and medieval Rulers we have passed to Rulers robed in the ermine of so called Modern civilization. They have no bell. To attract their attention, wronged men may fast unto death, resort to Satyagraha, or cross their procession and get arrested! Their doctrine of faith is "I am Government. I can do anything Nobody can question it!" And bells have given plan to batons and guns! Ed.

EXPLOITERS, OLD AND NEW

These are sombre days for any Czech, who 11 years ago before the Communist take-over, owned a fat bank account. Throughout the country the Communist rulers have launched a new wave of repression against the remnants of "the former ruling class of exploiters."

Daily, former industrialists, landowners, and civil servants are being put on trial for anti-State Crimes. Already this year 133 of them had been jailed!

The campaign is reaching its climax with the announcement that 175 more "State enemies," mainly former capitalists, have been detained. They are accused of having concealed arms and radio transmitters. Even three airworthy planes were said to have been been discovered.

At present Czechoslovakia appears to be alone in the Communist bloc in carrying out a systematic campaign against the former regime.

Not that the party bosses can be worried about conspiracies or underground resistance: Czechoslovokia is more docile than any other satellite, and most of the former "top people" are sadly demoralised by 11 years of Communist persecution.

This new drive is mainly directed against former industrialists. Take the case of the Rolny family. In pre-war times they were second only to the shoe king, Bata. From their textile factories they supplied their own chain of 160 shops.

Now, on charges of concealing jewellery, gold, pictures, and foreign currency, Justina Rolny, widow of the industrialist, was jailed for nine years!

Or consider the case of Frantisek Smrz, a simple employee in the shoe factory he once owned. He was jailed for nine years for alleged sabotage in the factory!

Another ex-factory owner was jailed for removing 45 pull-overs and 5,000 knitting needles from his plant when it was nationalised 11 years ago!

In Moravia, a 73-year-old woman who once was co-proprietor of an agricultural implements factory, was sent to prison for 11 months because she hoarded 1430 lipstick holders!

Robbed of their position, sacked from their jobs, threatened with jail—this is the life facing people whose crime is that once they were rich! * * *

What next, and where next?

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements."

Indian Express, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so."

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12

LIBRARY EDITION .... ,, 8

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XIX No. 26] Monday 13-4-1959 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari & Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

WRITE TO LIVE, OR LIVE TO WRITE?

In Louisville, Kentucky, Dr. Allen Graves, Dean of the School of Religious Education at a theological College, was annoyed with John, his eighteen-year-old son. Like many fathers, he wanted him to follow in his own footsteps to adopt an academical career.

But the lad had different ideas. He obtained a job selling encyclopaedias and in a year earned a small fortune. An astounding achievement for a youngster with no experience of the work? Undoubtedly. But the firm obviously realised that John was a valuable asset, a representative deserving every encouragement. They made him their Vice-president!

You may think that John Graves was lucky, that not only did he obtain the job he liked, and for which he was so remarkably well equipped, but in the doing earned a considerable sum of money.

But there is another way of looking at this. Suppose he had made only a modest income, less, if you like, than he could have obtained by following his father's advice. Would it really have mattered? I do not think so. He had found the work he enjoyed, had discovered his niche in life. And what is better than that?...

For, there is no doubt that failure in this respect is responsible for a tremendous lot of dissatisfaction and even misery. Worse, it sometime causes a feeling of bitter frustration. "I'm only wasting my time," is the pathetic cry. "Surely there is more in life than this!"

There is, but unfortunately the emphasis is often too much on earnings, instead of happiness and contentment. In some cases parents are partly responsible. They encourage their sons to take jobs where the wages are high, irrespective of their personal chioce of talents.

Such parents are forgetting one important fact. A swollen pay-packet can never compensate for an occupation entirely devoid of interest.

Some employers and others in charge of labour are painfully aware of this. "Highly skilled tradesmen desert us for routine factory jobs where they can make a few pounds more," an engineering firm's works manager complains.

"Yet—many come back. Because they couldn't use the skill which they had acquired through appreticeship and years of experience they became bored stiff!"

A Youth Employment officer notices the same tendency, and also confirms that many parents persuade their sons to go where the money is good—often into jobs for which they are temperamentally unsuited.

"It's a problem I'm always coming up against," he reveals. "A parent—usually a mother—wants her boy to enter an office, is satisfied with nothing else, either ignores my tactful suggestions or brushes them aside almost contemptuously."

What happens? The lad is never really happy in his white collar job. Instead of an office desk he would much prefer a factory bench. "As a clerk, he carries out his duties, but that's all. His heart isn't in it!"

From a social worker I hear a similar opinion. "Half the dissatisfaction we find to-day," he asserts, "is due to men having no enthusiasm for their work.

"They continue doing it because it gives them plenty to spend. But as for taking a real interest in it—why, they would laugh at the very idea! They get no kick from it whatever. Can you wonder, then, that sometimes they fritter their wages away? It is their feeble and foolish gesture at a state of

affairs which leaves them baffled and bewildered!"

That is the crux of the matter. "I know you are a writer," said an acquaintance recently. "But do you write to live, or live to write?" There was a lot of sense in the question.

A person who puts all his heart and soul into his work, who feels that he has found his mission in life, and is using his talents and gifts, however limited—he is to be envied, whatever the financial rewards. He has fulfilled his destiny, however humble.

The result is an abiding satisfaction, whereas the man who works simply for money, can never have that same wonderful feeling. He may be better off financially, but —he has thrown away all that counts.

The first man probably works harder too. and enjoys it. But do not get the wrong idea. To devote every moment to the task which interests you to the exclusion of everything else is foolish. But to become absorbed in your occupation, to glory in tackling its problems and overcoming its difficulties—surely this is the ideal existence.

It is something more, something which affects the nation generally. For if everybody was in that pleasant position, if round pegs and square holes never came together, think what such a fine state of affairs would mean.

There would be no more shoddy workmanship. Self-respect, pride of achievement, would see to that. Do not work only for money. Find a job you enjoy. You may never be rich, but you will gain something infinitely more valuable!

POLITICS

Harry Truman, discussing politics with a group of students, was asked by one earnest youth, "How do I get started in politics, Sir?"

Replied the former American President, "You've already started. You're spending somebody else's money, aren't you?"

INTELLIGENCE TESTS

Ask a friend to read this sentence slowly:

"Finished files are the result of years of scientific study combined with the experience of years."

Then tell him to count aloud the F's in that sentence. Let him count them only once. How many?

A person of average intelligence finds three F's. If you spotted four, you're above average. If you got five, you can turn up your nose at almost anybody! If you caught all six, you're probably a genius, and the question is whether you should spend your time taking tests like this!

ALCOHALISM

During a broadcast on the evils of alcohalism, a Moscow Radio announcer declared: "In capitalist countries men drink from despair in order to forget how they are exploited, their bad working conditions and the spectre of unemployment. But the alcohalism of the Soviet citizen has other causes; it comes essentially from the overflowing joy of living, and from his tendency to celebrate with spirit the great achievements of socialism."

* * *

In India it is both. Drunkards drink in order to forget the spectre of the Five Year Plan. Others drink in order to imagine its great achievements! Ed.

The Rationalist

FOREWORD TO "TATTVA-SUDHA"

BY PROF. E. S. VARADACHARIAR

Most people are blind in mind. Like infants which care only for food, fondling, and sleep, they seek only to satisfy their hunger and pleasures. Like insects, birds, and animals they are content therewith. They do not seek to know about birth and death about the world, universe and God.

But some men have enquiring minds, and seek to know the eternal truths.

They are the seers who transmitted the Vedas, the Upanishads, that most marvellous piece of literary composition called "Vedanta-Sutras"—which is like a treasure chest of precious stones, and that literary Elixir of Life, called the "Bhagavad-Geeta." These constitute Hinduism.

They reigned for a long epoch. Then arose a magnetic man, Gautama, who did not know Sanskrit and so rejected the Vedas, and who did not like Hinduism and so rejected its tenets. He evolved a faith by his own volition, and being easy and new, it caught men's fancy, and spread like wild-fire.

It required another marvellous man, Shankara, to fight that fire, and to quell it, at least in its home-land. He was a born Sanskritist, luminous scholar, and gifted thinker. He restored faith in the sanctity of the Vedas and the allied lore: but, possibly due to the prevalent Buddhistic thought, his tenets were not easily distinguishable from Buddha's.

All that while, orthodox Vedic faith, however, synchronising Deistic conclusions, was being transmitted by the ancient Master, Bodhayana and others. And 900 years ago that faith was given crystallised shape and form by the beaming intelligence, meticulous scholarship, and persuasive exposition of Saint Ramanuja. It went by the appellation, "Vishishtaadvaitha".

Ramanuja's doctrine was buttressed, refurbished, and given reverberating publicity by the matchless eloquence of Venkatanatha, renowned and revered during the centuries since as "Vedanta Deshika."

The contention of Vishishtadwaitism is that Shankara based a philosophy only on one set of Vedic passages and ignored those relating to Universal Creation which he dismissed as Maya. Truth had to be sought by coordinating the several sets of Vedic thought as entitled to equal credence. Ramanuja's "Sri Bhashya", "Vedanta Deepa", "Vedanta Sara", and "Vedartha Sangraha" are an eloquent exposition of that stand.

Among the subsequent Apostles of Srivaishnavism, Vedanta Deshika picked out one hundred fallacies in Advaithism, and wrote the work "Shatadooshanee". That was five centuries ago.

Recently however Mahamahopadyhaya Anantakrishna Sastry has sought to establish his greatness by writing a denunciation of it by name "Shatabhooshanee". The work seeks also to besmirch Sreevaishnavism and its proponents and devotees.

It has evoked a counter-blast in the present work.

A Government title does not confer scholarship. It is not often a recognition of scholarship. It is obtained by pulling strings. The title does not make Sri Anantakrishna Shastry a Shankara, a Yadava Prakasha, or Vidyaranya, or Appayya Deekshita. It does not make him a vanquisher of Vedanta Deshika.

Vedanta Deshika was a redoubtable Sanskritist, matchless dialectician, and unsurpassed devotee. As his fame was rising, great Vidyaranya, Prime Minister of the King of Vijayanagar, sought to investigate him, and went back pleased and charmed.

Later, when there was a discussion in the Vijayanagar King's Court between Sri Vidyaranya and Sri Akshobhyatheerthha, the Dwaithin, the king invited Sri Vedantha Deshika to adjudge the result of the great contest.

Later again, the king wanted to confer honours and rewards on Vedanta Desika, and Prime Minister Vidyaranya, the great Adwaithin, himself wrote the invitation to Vedantha Deshika.

And Vedantha Deshika's reply may serve as an eye-opener to us moderns!

"ज्वलतु जलधिक्रोडक्रीडत्कृपीटभवप्रभा
प्रशमनपटुज्वालाजालो मुहुर्जठरानलः ।
तृणमपि वयं सायं सम्फुल्लमल्लिमतल्लिका
परिमळमुचा वाचा याचामहे न महीश्वरान् ॥
नास्ति पित्रार्जितं किञ्चि न्नमया किञ्चिदार्जितम् ।
अस्ति मे हस्तिशैलाग्रे वस्तु पैतामहं धनम् ॥"

"Were the fire of hunger in my stomach to blaze so fiercely as to pale the giant flame of fire raging in the depth of the ocean, I would not open my mouth in mealy-mouthed supplication even to beg a straw from the greatest of monarchs.

I inherited no wealth from my ancestors. I have earned nothing myself. My sole treasured patrimony is the glorious God who adorns the summit of Hasthigiri, or Kancheepuram."

Centuries later, another great Adwaithin, Appayya Deekshitar, did not traduce Vedanta Deshika for his Shatadooshani, but wrote a charming commentary on Yaadavaabhyudaya.

Let us realise the fact that Adwaitism and Vishishtaadwytism have both come to stay, and that neither can destroy the other. The Vedas are like a great high-way with forks, and Shankara and Ramanuja are two pilgrims, one picking his way through Itarsi, Katni, and Allahabad to Banares, and the other through Delhi, Haridwar, and Hrisheekesh, to Badari!

If Sri Anantakrishna Sastry, with such scholarship as he may have, chose to counter Shatadooshanee with Shatabhooshanee, his right to do so may not be questioned. But if he becomes little-minded and vituperative, he is liable to be countered, and that with the gloves off.

And Vidwan E. S. Varadachariar, of Madras and Mysore, has rightly come out with this cogent and well-written, but pungent, counter-reply.

It is a warning that philosophical discussion should be carried out in a spirit of self-justification and self-purification, and not in a spirit of irate contempt for each other.

Critics of Shankara's Absolutism are offended with it because it does not absolutely conform to the Vedas, but is assertive and dogmatic, and consequently unorthodox. Westerners laud Shankara's Adwaithism by comparison of it with their own modern thinkers like Kant, and are unconcerned about its conformity to the Vedic scheme of thought.

Vedanta Deshika in "Shatadooshanee" carefully sought to index a hundred points of its unorthodoxy, and in the following pages, Vidwan E. S. Varadachariar seeks to re-establish that, despite all that Sri Mahamahopadhyaya Ananthakrishna Sastry could say, the unorthodoxy and consequent error of conclusions is indisputable.

G. R. Josyer.

Maharaja Bhojaraja's
SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric

FIRST EIGHT CHAPTERS

Manuscripts Collated by
Late His Holiness the Yatiraja Swamy of Melkote.

REVISED AND EDITED by

G. R. JOSYER

FOUNDER DIRECTOR,
INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE

WITH THE AID OF PANDITS.

WITH A FOREWORD BY

Dr. Sir C. P. RAMASWAMY IYER, K.C.I.E., LL.D.
Ex.Law Member, Madras, Ex-Dewan of Travancore, & Ex.Vice.Chancellor,
Annamalai & Benaras Universities.

"Shringara Prakasha is in essence an encyelopaedia of Indian thought and Indian locution.

"It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathiraja Swami of Melkote for having brought the book to light.

"Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving criticism."

Sir C. P. Ramaswamy Iyer.

PRICE RS. 25/-

CORONATION PRESS, MYSORE.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12

LIBRARY EDITION .... „ 8

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Sambita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XIX No. 28-29] Monday 20-4-1959 & 27-4-59 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

WHAT IS WRONG?

Sri Vinobha Bhave has contributed a remarkable article in Bhavan's Journal on "what is wrong with our Five Year Plans". His exposition is worth notice since Vinobha cannot be dismissed as a disgruntled person. He writes, "Those who are in need are not getting the benefit of the Plan".

"It is eleven years since India became independent. During these years we have embarked on Five Year plans for the country's development. It is time to think as to what extent India has benefited by these plans, whether these plans have enriched or impoverished our lives."

"But what is completed is in fact the Plan-period, and not the Plan-target. People's co-operation was lacking in the execution of the Plan. Benefit from rain can be obtained only if the cultivator is ready with the plough to utilise it, else the rain will only help grow weeds. That is what has happened to the Plan."

"The Government is going to spend Rs. 4,800 crores in the Second Five-Year Plan. That means a layout of Rs. 960 crores per year, or Rs. 80 crores per month or a little over Rs. 2½ crores per day! The population of India being 37½ crores, Rs. 2½ crores per day means an expenditure of rupee one per day for 15 persons or one anna per head per day. It means that the expenditure for the development of schools and colleges, agriculture, industries and arts, etc., will be met out of this one anna. The people in Delhi were to build up a glorious New India by spending one anna per head per day, and still they complain that the people's co-operation is not forthcoming!

"I am a devotee of mathematics. Next to God it is mathematics that I believe in. Hence all these calculations. I now want to apply the same mathematics to the expenditure side. Why is the people's prosperity not increasing even after these plans? Why is the living standard not rising? These questions naturally crop in one's mind. And when I think over the matter I find that it is like pouring water in a big vessel with four or five big holes in it!"

"They worry about the five lakh villages of India while sitting in New Delhi. They ponder over big volumes there. "This is what has happened to Germans or in France or in China or in Russia; the Japanese method of cultivation is like this, and so on, and hence we must have this in our country. Thus they prepare a plan for India joining together projects from every country. Then they send the draft plans to the State Governments. The State Governments then inform the Centre that they will be able to undertake such and such portion and not such and such. Then the Plan is foisted on the village. Whether the people are in agreement with the Plan or not, more taxes are imposed on them!"

And that is the Five Year Plan!

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST,"
Chamaraja Road, Mysore

"UNHAPPY INDIA"

(Published by courtesy of A. I. R.)

On the occasion of the Centenary of Lala Lajpat Rai, on 27-2-1959, the All India Radio, Bangalore, broad-cast the following talk in Kannada by Sri G. R. Josyer, on Lajpat Rai's book, "Unhappy India".

ಸುಮಾರು ಅರ್ಧಶತಮಾನದ ಹಿಂದೆ ಬ್ರಿಟಿಷರು ಬಂಗಾಳವನ್ನು ೨ ಭಾಗ ಮಾಡಲು ಜನಗಳ ನಾಯಕರು ಅದರಿಂದ ಉದ್ರೇಕಗೊಂಡು "ಸ್ವದೇಶಿ ಮತ್ತು ಬ್ರಿಟಿಷ್ ಸಾಮಾನುಗಳ ತಿರಸ್ಕಾರ" ಎಂಬ ಘೋಷಣೆಗಳು ಎಲ್ಲೆಲ್ಲೂ ಮೊಳಗಿ ಸ್ವದೇಶಾಭಿಮಾನವು ಕಾಡುಗಿಚ್ಚಿನಂತೆ ಹಬ್ಬಿತು. ಇದಕ್ಕೆ ಕರ್ತರುಗಳಾದ ನಾಯಕವೃಂದದಲ್ಲಿ ಬಾಲಗಂಗಾಧರ ತಿಲಕ್ ಬಿಪಿನ್‌ಚಂದ್ರ ಪಾಲ್ ಲಾಲ ಲಜಪತ್ ರಾಯ್ ಎಂಬವರ ಹೆಸರುಗಳು ಜನರುಗಳ ಬಾಯಲ್ಲಿ "ಲಾಲ್ ಬಾಲ್ ಪಾಲ್" ಎಂದು ಸಂಕೇತಿಸಲ್ಪಟ್ಟು ವಿಖ್ಯಾತವಾಗಿದ್ದುವು.

ಲಾಲ ಲಜಪತ್‌ರಾಯ್ "ಪಂಜಾಬಿನ ಕೇಸರಿ" ಎಂದು ಜನರ ಮನಸ್ಸಿನಲ್ಲಿ ಕೀರ್ತಿಭಾಗಿಗಳಾಗಿದ್ದರು. ಅನಂತರಇನರಿಗೆ ಗಡೀಪಾರಾಗಲು ಅಮೆರಿಕದಲ್ಲಿ ಕೆಲವು ವರ್ಷಗಳು ಇದ್ದು ಮೊದಲನೆ ಯುದ್ಧವು ಮುಗಿಯುತ್ತಲು ಸ್ವದೇಶಕ್ಕೆ ಹಿಂತಿರುಗಿ "ಪೀಪಲ್" "ಜನರು" ಎಂಬ ವೃತ್ತಪತ್ರಿಕೆ, "ಜನ ಸೇವಕರು" ಎಂಬ ಸೇವಾಸಂಸ್ಥೆ, Dayanand Art College ಎಂಬ ವಿದ್ಯಾಸಂಸ್ಥೆಗಳನ್ನು ಸ್ಥಾಪಿಸಿ ದೇಶಸೇವೆಯಲ್ಲಿ ನಿರತರಾದರು.

ಹೀಗಿರುವಲ್ಲಿ ೧೯೨೭ರಲ್ಲಿ ಮಿಸ್ ಮೆಯೊ ಎಂಬ ಅಮೆರಿಕದ ಬರಹಗಾರಳು ಕೆಲವು ಬ್ರಿಟಿಷರ ಒಳಸಂಚಿನಿಂದ ಒಂದು ದುರುದ್ದೇಶ ಸಾಧನೆಗಾಗಿ ಇಂಡಿಯಕ್ಕೆ ಬರಮಾಡಲ್ಪಟ್ಟಳು. ಅವಳು ಕೆಡಕಿ. ತೀಕ್ಷ್ಣವಾದ ಮಾತುಗಳಿಂದ ಕಟುತರವಾದ ಶೈಲಿಯಲ್ಲಿ ಜನಾಂಗಗಳನ್ನು ಅಲಗಳೆಯುವವರಲ್ಲಿ ಸಮರ್ಥಳು. ಒಂದು ವರ್ಷ ಹಿಂದೆ ಅವಳು ಅಮೆರಿಕಕ್ಕೆ ಸಾಮಂತವಾಗಿದ್ದ ಫಿಲಿಪೈನ್ಸ್ ದೇಶಕ್ಕೆ ಹೋಗಿ ಅಲ್ಲೆಲ್ಲವನ್ನು ನೋಡಿದವಳಹಾಗೆ ಮಾಡಿ ಆ ದೇಶದ ಜನರು ಸ್ವಾತಂತ್ರ್ಯಕ್ಕೆ ಅನರ್ಹರೆಂದೂ ಅಮೆರಿಕಕ್ಕೆ ಅಧೀನರಾಗಿರುವದೇ ಅವರಿಗೆ ಕ್ಷೇಮವೆಂದೂ ಪುಸ್ತಕ ಬರೆದು ಪ್ರತಿಪಾದಿಸಿದ್ದಳು.

ಅವನ್ನು ಬ್ರಿಟಿಷರು ನೋಡಿ ಅದರಂತೆಯೇ ಇಂಡಿಯದ ಮೇಲೂ ಅವಳ ಕೈಯಲ್ಲಿ ಪುಸ್ತಕವನ್ನು ಬರೆಸಬೇಕೆಂದು ಬ್ರಿಟಿಷ್ ಸಾಮ್ರಾಜ್ಯ ನಿರ್ವಾಹಕರು ಅವಳನ್ನು ಇಲ್ಲಿಗೆ ಕರೆಸಿ ಅವಳ ಪ್ರವಾಸಕ್ಕೆ ಆನುಕೂಲ್ಯಗಳನ್ನು ಕಲ್ಪಿಸಿಕೊಟ್ಟು ಅವಳನ್ನು ತರಸೇತು ಮಾಡಿದರು. ಅವಳು ೧೯೨೭ರಲ್ಲಿ ಇಲ್ಲಿಗೆ ಬಂದು ಬ್ರಿಟಿಷರ ವಾದಗಳನ್ನೆಲ್ಲ ಸಂಗ್ರಹಿಸಿ ಹಿಂದು ಮುಸ್ಲಿಂ ನಾಯಕರುಗಳನ್ನೂ ನೋಡಿ ಇಲ್ಲಿನವರ ಕೆಲವು ಗ್ರಂಥಗಳನ್ನೂ ಓದಿ ಕಡೆಗೆ ಉರಿಯುವ ಪಂಜಿನಂತೆ "ಮದರ್ ಇಂಡಿಯ" ಎಂಬ ಪುಸ್ತಕವನ್ನು ಬರೆದಳು. ಅದು ಅಮೆರಿಕ, ಇಂಗ್ಲೆಂಡ್ ಎರಡುಕಡೆಯೂ ಪ್ರಕಟಿಸಲ್ಪಟ್ಟು ಸಾವಿರಾರು ಪ್ರತಿಗಳು ಪಾರ್ಲಿಮೆಂಟ್ ಮೆಂಬರುಗಳಿಗೂ ಮತ್ತು ದೇಶ ವಿದೇಶ ನಾಯಕರುಗಳಿಗೂ ಕಳುಹಿಸಲ್ಪಟ್ಟಿತು.

ಓದಿದವರಿಗೆಲ್ಲಾ ಇಂಡಿಯವು ಹೇಯವಾಯಿತು. ಗಾಂಧಿಯಾದಿಯಾಗಿ ಇಂಡಿಯದ ಮುಖಂಡರು ತುಚ್ಛರಾದರು.

ಈ ಪ್ರಪಂಚವ್ಯಾಪಿಯಾದ ಅಪಪ್ರಚಾರದಿಂದ ಮುಖಂಡರಲ್ಲಿ ಮಾತ್ರವಲ್ಲದೆ ಜನಸಾಮಾನ್ಯದಲ್ಲಿಯೂ ಖೇದ, ಅವಮಾನ, ಕೋಪಗಳು ಮೂಡಿದವು. ನಾಯಕರುಗಳಲ್ಲಿ ಬ್ರಿಟಿಷರಿಂದ ಅತ್ಯುತ್ತಮ ಬಿರುದುಗಳನ್ನು ಪಡೆದು, ಆತ್ಯುನ್ನತಪದವಿಗಳಿಗೆ ನೇಮಿಸಲ್ಪಟ್ಟಿದ್ದ ಸರ್ ಎ. ಸಿ. ಚತರ್ಜಿ, ಸರ್ ತೇಜ್ ಬಹದೂರ್ ಸಪ್ರು, ಸರ್ ಜಿವನ್‌ಲಾಲ್ ಸೆಟಲ್ವಾಡ್, ಸರ್ ಮಣಚರ್ಜಿ ಭೌನಗರಿ, ಸರ್ ಮಹಮದ್ ರಾಫಿಕ್, ಸರ್ ಆರ್. ಪಿ. ಪರಂಜಪೈ, ಇವರುಗಳು ಆ ಪುಸ್ತಕವನ್ನು ಖಂಡಿಸಿ ಲಂಡನ್ ಟೈಂಸಿಗೆ ಬರೆದರೆ ಅದು ಅವನ್ನು ಪ್ರಕಟಿಸಲಿಲ್ಲ. ರವೀಂದ್ರನಾಥ್ ಟಗೋರ್ ಅವಳು ತಮ್ಮ ವಿಷಯದಲ್ಲಿ ಬರೆದಿದ್ದುದು ಮಿಥ್ಯಾವಾದನೆಂದು ಮಾಂಚಸ್ಟರ್ ಗಾರ್ಡಿಯನ್ನಿಗೂ ನ್ಯೂಯಾರ್ಕ್ ನೇಷನ್ನಿಗೂ ಬರೆದರು. ಮಹಾತ್ಮಾ ಗಾಂಧಿಯವರು ತಮ್ಮ ಯಂಗ್ ಇಂಡಿಯ ಪತ್ರಿಕೆಯಲ್ಲಿ ಅವಳ ಅಸತ್ಯಗಳನ್ನು ಎತ್ತಿಹಿಡಿದು ಖಂಡಿಸಿದರು. ಲಾರ್ಡ್ ಸಿಣಹ ಮತ್ತು ಸರ್ ಜೆ. ಸಿ. ಜೋಸರು ಆ ಪುಸ್ತಕವು ಉತ್ತರಕೊಡುವದಕ್ಕೂ ಅಯೋಗ್ಯವೆಂದು ನಿರಾಕರಿಸಿದರು.

ಮಿಸ್ ಮೇಯೊ ಇವರುಗಳ ಹೇಳಿಕೆಗಳಿಗೂ ಬರವಣಿಗೆಗಳಿಗೂ ಅಪಾರ್ಥಗಳನ್ನು ಕಲ್ಪಿಸಿ ತನಗೆ ಬ್ರಿಟಿಷ್ ಅಧಿಕಾರಿಗಳು ಒದಗಿಸಿದ್ದ ದೂಷಣೆಗಳ ಜೊತೆಗೆ ೧೦೦ ವರ್ಷಗಳ ಹಿಂದೆ ಅಬ್ ಡುಬಾಯ್ಸ್ ಎಂಬ ಫ್ರೆಂಚ್ ಮಿಷನರಿಯು ಬರೆದಿದ್ದ "ಹಿಂದುಗಳ ಆಚಾರಗಳೂ ನಡತೆಗಳೂ" ಎಂಬ ಮತ್ತೊಂದು ಕೆಟ್ಟ ಪುಸ್ತಕದಲ್ಲಿ ಉಲ್ಲೇಖಿಸಿದ್ದ ಅಪವಾದಗಳನ್ನೆಲ್ಲಾ ಎತ್ತಿ ತನ್ನ ವಾದವನ್ನು ಸಮರ್ಥಿಸಿದ್ದಳು. ತನ್ನ ದೇಶದವಳಾದ ಮಿಸ್ ಮಾರ್ಗರೆಟ್ ನೋಬಲ್ ಎಂಬ ಸ್ವಾಮಿ ವಿವೇಕಾನಂದರ ಶಿಷ್ಯೆ, ಸಿಸ್ಟರ್ ನಿವೇದಿತ ಎಂಬ ಕೀರ್ತಿಶೇಷಳು ಬರೆದಿದ್ದ "ವೆಬ್ ಆಫ್ ಇಂಡಿಯನ್ ಲೈಫ್" ಎಂಬ ಪ್ರಶಂಸಾತ್ಮಕ ನಾವ ಪುಸ್ತಕದ ಹೆಸರನ್ನು ಎತ್ತಲಿಲ್ಲ.

ಹೀಗೆ ಮಿಸ್ ಮೇಯೊಳ ಪುಸ್ತಕವು ಹಬ್ಬಿಸಿದ್ದ ಕ್ಷೋಭೆಯನ್ನು ಎದುರಿಸಲು ಬ್ಯಾರಿಸ್ಟರ್ ಕೃಷ್ಣಲಾಲ್ ಗಾಬ ಎಂಬವರು ಅಮೆರಿಕದ ಜನರಲ್ಲಿರುವ ದೂಷ್ಯಗಳನ್ನೆಲ್ಲಾ ಎತ್ತಿ "Uncle Sham" ಎಂಬ ಪುಸ್ತಕದಲ್ಲಿ ಪ್ರಕಟಿಸಿದರು. ಪಂಜಾಬ್ ಕೇಸರಿ ಲಾಲ ಲಜಪತ್‌ರಾಯ್ ರವರು ಹಾಗೆ ಮಾಡದೆ ಮೇಯೊಳ ಪುಸ್ತಕವನ್ನು ಆಮೂಲಾಗ್ರವಾಗಿ ಓದಿ ಅದರಲ್ಲಿ ಎತ್ತಿದ್ದ ಅಂಶಗಳೊಂದೊಂದಕ್ಕೂ ಸಮಸ್ತ ರಿಕಾರ್ಡುಗಳ ಸಹಾಯದಿಂದ ಸಮಂಜಸವಾಗಿ ಉತ್ತರವಿತ್ತು ಮೂವತ್ತುನೂರು ಅಧ್ಯಾಯಗಳಿಂದ ಕೂಡಿ ೬೦೦ ಪೇಜುಗಳಿಗೂ ಮೇಲ್ಪಟ್ಟಿರುವ "Unhappy India", "ದುಃಖಿ ಇಂಡಿಯ" ಎಂಬ ಪುಸ್ತಕವನ್ನು ಪ್ರಕಟಿಸಿದರು. ಪುಸ್ತಕವು ಮೆ ೧೯೨೭ರಲ್ಲಿ ಪ್ರಕಟಿಸಲ್ಪಟ್ಟು, ಜೂನ್‌ನಲ್ಲಿ ಪುನರ್ಮುದ್ರಣವಾಗಿ, ಜುಲೈನಲ್ಲಿ ತೃತೀಯಮುದ್ರಣವಾಯಿತು!

ಮಿಸ್ ಮೇಯೊ ಪುಸ್ತಕದ ಉದ್ದೇಶ ಬ್ರಿಟಿಷರ ಅಳ್ವಿಕೆಯಿಂದ ಇಂಡಿಯದ ಜನರಿಗೆ ಮಹದುಪಕಾರವಾಗುತ್ತಿದೆ, ಬ್ರಿಟಿಷರು ತಮ್ಮ ಸೇವೆಗೂ ಬಂಡವಾಳಕ್ಕೂ ಪ್ರತಿಫಲವನ್ನು ತೆಗೆದುಕೊಳ್ಳುತ್ತಿಬಾರೆಯೆವಿನಾ ಅವರಿಗೆ ಯಾವ ಲಾಭಸಂಪಾದನೆಯೂ ಇಲ್ಲ; ಎನ್ನು

(Continued on page 6)

The Rationalist

INDIA

Some 40 years ago, a friend of ours, late Charles Noronha, Secretary to Government, visited America, and brought with him and gave us the following extract about India from a Speech of Senator James A. Reed in the Senate on 26th May 1919. He was speaking on the composition of the League of Nations:

"I can give you a picture of India in a word. She has a population of 294,361,056. She has been held in thraldom by a little English army, and has not had the spirit to rise and break her chains. Such a people mark and brand themselves at once as not only unfit for the Government of others, but as almost unfit for their own Government. Yet I would not deny that right to the lowest of God's creatures if he lived off with others like himself and wanted a Government of his own.

Amongst those 294,000,000 people there is no excess of superstition to which they have not gone. There is no shadow of intellectual night so black that they have not wrapped their souls in its sable folds. There is no species of caste by which men have sought to divide themselves and to keep oppressed by power and priestcraft their fellowmen that has not been rife in India for centuries of time.

Again, a dying race, a country in which there are 147 distinct languages, where in religion there are 207,000,000 Hindus, 62,000,000 Mohammedans, 9,000,000 Buddhists 2,195,000 Sikhs, and various other religions.

A singular fact in relation to them is that the chief article of their revenue is a duty laid upon opium, and in the fumes of that drug what is left of the living soul of India is expiring! This little chattel of Great Britain, this pawn of the British Empire, is brought in here and given a vote equal to the vote of the United States!

Yet here, when some of her people emigrated to California, the people of California protested, and when they emigrated to Canada the people of Canada rose and drove them out as a polluted and danger- ous people—dangerous to their civilization and ruinous to the wages of labour. Now, it is proposed that this nation, that Great Britain says cannot rule herself, shall sit in the Council, with her chains upon her wrists, a slave to Great Britain's power, shall cast her vote equal to the vote of the United States! But it is written in the League of Nations, and hence it is a sacred thing!"

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

SANSKRIT'S GREATNESS

Inaugurating the Annual Session of the Sanskrit Vishwa Parishat at Gaya last week President Rajendra Prasad observed:

"I have repeatedly said that Sanskrit is not in opposition to any other Indian language, nor does it want to displace any of them". The President said knowledge of Sanskrit would be of help to anyone trying to learn the different languages of India. There was one more reason why they should strive for the progress and development of Sanskrit. For thousands of years Sanskrit had been the vehicle of thought and expression in the country. 'What Sanskrit gave to us is truly glorious, but we should not be left content with that. We should make our own contribution to enrich it."

Dr. Prasad said that during his recent tour of the East, he was impressed very much to note the efforts of our ancestors in propogating this country's culture and religion through Sanskrit. Evidence of this was found not only in the form of relics, but was very much in the life of the people in those countries. For instance, in Indonesia most of the people were now Muslims, yet they had not only veneration for stories from Ramayan and Mahabharata, but regarded the great men of those epics as their ideals. Even in respect of music, drama and sports they drew inspiration from Sanskrit literature. Indeed, he sometimes felt that the characters of the Mahabharata were more alive and inspiring in those countries than anywhere in India. "The same is the condition in Cambodia and Laos, where the people are Buddhists", he said.

The President said Sanskrit scholars of India who did not have modern education, were probably not aware of the fact that in those countries, the names of men and places were in Sanskrit, though in a mutilated form at the present day. But all this contribution of ours was more than 1000 years old. In the last many hundred years, they had no scientific or literary advancement to feel proud of. The West's progress in science and literature was mainly of a later period, when our development got checked. Till then, India was not behind any other country be it in the field of science, literature, mathematics, philosophy or medicine. Not only that; India was not behind anyone in the arts of war, trade, commerce or navigation. Why the progress was checked while at that height was worth pondering over by Sanskrit scholars.

The President said a Sanskrit scholar of to-day knew next to nothing of the modern times and trends. If they had been narrow in their outlook, all past progress could not have been possible. Our countrymen who, in the past, travelled thousands of miles, not only spread their language and culture in those distant lands, but assimilated there several good things. They translated foreign works into Sanskrit and vice versa. They also very much progressed in scientific experimentation with their own methods. "I say, with our own methods, because, it was a speciality of our forefathers that they simplified even the most difficult problems and processes. Modern science is making man more and more dependent on external aids, while the methods of our forefathers kept man as much independent of them as possible". He said this was as it must be. But the wind was now blowing in a reverse direction.

Dr. Prasad said he was mentioning all these things because he wented Sanskrit scholars to ponder over the causes for the abrupt check in their progress to remove the obstacles. The President asked whether all the achievements of the past was due to the efforts of

(Continued on page 7)

(*Continued from page 3.*)

ವದನ್ನು ಪ್ರತಿಪಾದಿಸುವದು. ಅವರು ಇಲ್ಲಿರುವದು ಇಂಡಿಯದವರ ಏಳಿಗೆಗಾಗಿಯೇ. ಅವರು ಬಿಟ್ಟಕ್ಷಣ ದೇಶವಲ್ಲಿ ದಾಂದಲೆ ಎದ್ದೀತು. ಬಂಗಾಳವಲ್ಲಿ ಒಬ್ಬ ಕನ್ಯೆ ಉಳಿಯುವದಿಲ್ಲ. ಬಾಬುಗಳೆಲ್ಲ ಗುಲಾಮಗಿರಿಗೆ ಬೀಳಲಾಗುವದು. ನೇಟಿವ್ ರಾಜರ ಸೈನ್ಯಗಳು ಬ್ರಿಟಿಷ್ ಪ್ರಾಂತಗಳನ್ನು ತೊಡದುಬಿಟ್ಟಾವು. ಬ್ರಿಟಿಷರಿಗೆ ವಿರೋಧವಾಗಿ ಕ್ರಾಂತಿಯನ್ನು ಎಬ್ಬಿಸಿರುವ ಮುಖಂಡರು ಸ್ವಾರ್ಥಪರರು, ಅಗೌರವ್ಯರು, ಮೂರು ದಿನ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಉಳಿಸಿಕೊಳ್ಳಲಾರರು. ಇಂಡಿಯದ ಪುರುಷರು ಅಜ್ಞರು, ಮೂಢರು, ಹೇಡಿಗಳು, ಕ್ರೂರಿಗಳು, ಅನಾಗರಿಕರು, ಸುಳ್ಳುಕೋರರು. ಜಾತಿಭೇದವು ಸಮಾಜವನ್ನು ಛಿನ್ನಛಿನ್ನ ಮಾಡಿದೆ. ಲಕ್ಷಾಂತರಜನರು ಅಸ್ಪೃಶ್ಯರೆಂದು ತಿರಸ್ಕೃತರಾಗಿದ್ದಾರೆ. ಹೆಂಗಸರಿಗೆ ವಿದ್ಯವಿಲ್ಲ, ಗಂಡಂದಿರು ಹೆಂಡಿರನ್ನು ಹೊಡೆದು ಶಿಕ್ಷಿಸುತ್ತಾರೆ. ವಿಧವೆಯರು ವಿವಾಹವಿಲ್ಲದೆ ನೆಂಟರ ಮನೆಯಲ್ಲಿ ಜೀವನಮಾಡಿ ಮರುಗುತ್ತಿದಾರೆ. ಹೆಂಗಸರು ಹೊರಗೆಬಂದರೆ ಮಾನ ಭಂಗ, ಅವರಿಗೆ ವಿದ್ಯವಿಲ್ಲ, ವಿವೇಕವಿಲ್ಲ, ಕುಶಲ ಕಲೆಗಳಿಲ್ಲ. ಅವರಲ್ಲಿ ದೇವದಾಸಿಗಳೆಂದು ಬೇರೆ ಕೆಲವರು. ಬಾಲ್ಯವಿವಾಹ ಪದ್ಧತಿಯಿಂದ ೧೨-೧೩ ವರ್ಷಕ್ಕೇ ವಿವಾಹವಾಗಿ ೩೦ ವರ್ಷದ ಹೊತ್ತಿಗೆ ಗಂಡಸರೂ ಹೆಂಗಸರೂ ಮುದುಕರಾಗಿ ರೋಗದಲ್ಲಿ ನರಳುತ್ತಾರೆ. ಇವರಿಗೆ ಹುಟ್ಟುವ ಮಕ್ಕಳೂ ಕೃಶವೂ ದುರ್ಬಲವೂ ರೋಗಗ್ರಸ್ತಗಳೂ ಆಗುತ್ತವೆ. ಇವರಿಗೆ ಶುಚಿಯಿಲ್ಲ. ಮನೆಯೆಲ್ಲ ಗೋಮಯ, ಗೋಮೂತ್ರವನ್ನು ಕುಡಿಯುತ್ತಾರೆ. ವಿದ್ಯಾಭ್ಯಾಸ ಮಾಡಿದರೆ ಕೆಲಸ ಸಿಕ್ಕುತ್ತದೆ ಎನ್ನುವ ಆಶೆಯಿಂದ ವಿದ್ಯಾಭ್ಯಾಸ; ಜ್ಞಾನಾರ್ಜನೆಗೋಸ್ಕರವಿಲ್ಲ. ಇಪ್ಪತ್ತೆರಡು ಭಾಷೆಗಳಿದ್ದರೂ ಒಂದರಲ್ಲಾದರೂ ಕಾವ್ಯಸಂಪತ್ತಿ ಇಲ್ಲ. ಇವರಿಗೆ ಉಪಕಾರ ಮಾಡೋಣವೆಂದು ಬ್ರಿಟಿಷರು ನ್ಯಾಯವಿಧಾಯಕ ಸಭೆಗಳನ್ನು ಸ್ಥಾಪಿಸಿದ್ದರೆ ಅದರಲ್ಲಿ ಬರೀ ಕೂಗಾಟ, ಗಲಭೆ, ದೊಂಬಿ, ಅಡಚಣೆ. ಇವರ ನಾಯಕರೆನ್ನುವರು ಅಷ್ಟೇನೂ ವಿವೇಕಿಗಳೂ ಯೋಗ್ಯರೂ ಅಲ್ಲ. ಟಗೋರ್ ಬಾಲ್ಯವಿವಾಹದಲ್ಲಿ ಗುಣಗಳುಂಟೆಂದು ಪ್ರಶಂಸಿಸುತ್ತಾರೆ. ಗಾಂಧಿ ಅಧುನಿಕ ವೈದ್ಯವನ್ನು ಅಲಗಳೆದು ತಮಗೆ ಪ್ರಾಣ ಹೋಗುವಹಾಗಾದರೆ ಯೂರೋಪಿಯನ್ ಡಾಕ್ಟರ ಕೈಯಲ್ಲಿ ಆಪರೇಷನ್ ಮಾಡಿಸಿಕೊಳ್ಳುತ್ತಾರೆ. ಲಾರ್ಡ್ ಸಿಹ ಬ್ರಿಟಿಷರಿಂದ ದೇಶವು ಹಾಳಾಗುತ್ತದೆಯೆಂದು ಹೇಳುತ್ತಾರೆ. ತಾನುಮಾತ್ರ ತನ್ನ ಜನರಿಗಾಗಿ ಒಂದು ಅಲ್ಪಪ್ರಯತ್ನ ಮಾಡುವದಿಲ್ಲ. ಮದ್ರಾಸಿನ ಪನಗಲ್ ರಾಜರು ಸಾಮಾನ್ಯ ಜನರ ಅಜ್ಞಾನಕ್ಕೆ ಬ್ರಾಹ್ಮಣರು ವೇಷಗಳನ್ನು ಅವರ್ಣೀಯರು ಓದಕೂಡದೆಂದು ಮಾಡಿದ್ದೇ ಕಾರಣವೆಂದು ಹೇಳುತ್ತಾರೆ. ಈ ಅಪಾರ ಸಂಕಟಗಳ ನಿವಾರಣೆಗಾಗಿ ಬ್ರಿಟಿಷರು ನೂರಾರು ವರ್ಷಗಳಿಂದ ದುಡಿಯುತ್ತಿದಾರೆ. ಅವರು ಹೋಗಬೇಕೆಂದು ಹೇಳುವ ಇವರುಗಳು ಕೃತಘ್ನರು, ದ್ರೋಹಿಗಳು. ಬ್ರಿಟಿಷರು ಇಂಡಿಯಾವನ್ನು ಬಿಟ್ಟರೆ ಇಂಡಿಯಕ್ಕೆ ಮಾತ್ರವಲ್ಲ ಪ್ರಪಂಚಕ್ಕೇ ಕೇಡಾದೀತು, ಎಂದು ಮುಂತಾಗಿ ಮಿಸ್ ಮೇಯೋಳ ವಾದ.

ಲಾಲಾಲಜಪತ್ ರಾಯ್‌ರವರು ತಮ್ಮ "ಅಣ್ಹಾಪಿ ಇಂಡಿಯಾ" ಪುಸ್ತಕದಲ್ಲಿ ಮೇಲೆ ಹೇಳಿದ ಒಂದೊಂದು ಅಂಶವನ್ನೂ ತೆಗೆದುಕೊಂಡು ಅದನ್ನು ನೂರಾರು ಪಾಖಲೆಗಳ ಆಧಾರದಿಂದ ಖಂಡಿಸಿದ್ದಾರೆ. ಅಪಲು ಯಾವ ಯಾವ ನಾಯಕರ ಮಾತುಗಳನ್ನು ಎತ್ತಿ ಹೇಳಿದ್ದಳೊ ಅವರುಗಳಿಗೆ ಕಾಗದ ಬರೆದು ಅವರುಗಳಿಂದ ತಾವುಗಳು ಅನಳೊಂದಿಗೆ ಹಾಗೆ ಹೇಳಿಲ್ಲವೆಂದು ಜವಾಬನ್ನು ತರಿಸಿಕೊಂಡು ಪ್ರಕಟಿಸಿದಾರೆ.

ಮೊದಲು ೩೦ ಪುಟಗಳ ಪೂರ್ವಪೀಠಿಕೆಯಲ್ಲಿ ಮಿಸ್ ಮೇಯೋಳ ಪೂರ್ವೋತ್ತರಗಳನ್ನು ವಿವರಿಸಿ ಅವಳು ಇಂಡಿಯಾಕ್ಕೆ ಬಂದಸಂದರ್ಭಗಳನ್ನೂ ಅನಳ ಇಲ್ಲಿನ ಸಂಚಾರಗಳಿಗೆ ಸೂತ್ರಧಾರಿಗಳಾಗಿದ್ದವರನ್ನೂ ನಿರ್ದೇಶಿಸಿದಾರೆ. ಮೊದಲನೆ ಅಧ್ಯಾಯದಲ್ಲಿ ಮೇಲೆ ಹೇಳಿದಂತೆ ಅವಳ ವಾದಗಳನ್ನು ಕ್ರೋಡೀಕರಿಸಿದಾರೆ. ಮುಂದಿನ ಆರು ಅಧ್ಯಾಯಗಳಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸದ ವಿಚಾರದಲ್ಲಿ ಅವಳು ಮಾಡಿರುವ ದೂಷಣೆಗಳಿಗೆ ಉತ್ತರವಿತ್ತು ಪ್ರಾಚೀನ ಕಾಲಗಳಿಂದ ಇಂಡಿಯವು ಜ್ಞಾನಿಗಳ ತೌರುಮನೆಯಾಗಿತ್ತೆಂದೂ, ಪ್ರತಿ ಒಂದು ಮನೆಯೂ, ಪ್ರತಿ ಒಂದು ಬೀದಿಯೂ, ಪ್ರತಿ ಒಂದು ಗ್ರಾಮವೂ ಬಾಲ್ಯವಿದ್ಯಾಭ್ಯಾಸ ಮತ್ತು ಅನರವರ ಯೋಗ್ಯತೆಗಳಿಗೆ ತಕ್ಕಂತೆ ಪ್ರೌಢ ವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಮಾಡಿಸುತ್ತಿತ್ತೆಂದೂ, ಇತರ ದೇಶಗಳೆಲ್ಲವೂ ಅಜ್ಞಾನದಲ್ಲಿದ್ದಾಗ ಈ ದೇಶದಲ್ಲಿ ನಾನಾ ಶಾಸ್ತ್ರಗಳು ಬೆಳೆದು ಮಹಾ ಪಾಠಶಾಲೆಗಳಲ್ಲಿ ಅವುಗಳು ಪ್ರಸಾರವಾಗುತ್ತಿದ್ದವೆಂತಲೂ ತಾವು ಅಧ್ಯಯನ ಮಾಡುವದೂ ಮಾಡಿದ ನಂತರ ವಿದ್ಯಾಕಾಂಕ್ಷಿಗಳಿಗೆ ಅಭ್ಯಾಸಮಾಡಿಸುವದೂ ತ್ರಿವರ್ಣದವರ ಕರ್ತವ್ಯವಾಗಿತ್ತೆಂತಲೂ, ಅನಕ್ಷರರಾದ ಸ್ತ್ರೀ ಪುರುಷರಿಗೂ ಅಬಾಲವೃದ್ಧರಿಗೂ ಪುರಾಣಶ್ರವಣ ಕಥಾಕಾಲಕ್ಷೇಪಗಳಿಂದ ವಿನೇಕವೂ ಧರ್ಮಾಧರ್ಮ ಜ್ಞಾನವೂ ಲಭಿಸುತ್ತಿತ್ತೆಂತಲೂ, ದೇಶವನ್ನು ಆಳುತ್ತಿದ್ದ ರಾಜರುಗಳಿಗೆ ಇದೆಲ್ಲಾ ಸಮರ್ಪಕವಾಗಿ ನಡೆಯುತ್ತಿದೆ ಎಂದು ನೋಡಿಕೊಳ್ಳುವದು ಕರ್ತವ್ಯವಾಗಿತ್ತೆಂತಲೂ, ಅನೇಕ ಧರ್ಮಿಷ್ಠರೂ ಪಾಠಶಾಲೆಗಳಿಗಾಗಿ ಭೂಸ್ಥಿತಿಗಳನ್ನು ಬಿಟ್ಟಿದ್ದರಿಂತಲೂ, ಬ್ರಿಟಿಷರ ಆಳ್ವಿಕೆಯು ಆ ಭೂಸ್ಥಿತಿಗಳನ್ನೆಲ್ಲಾ ಕಿತ್ತುಕೊಂಡು ದೇಶೀಯ ವಿದ್ಯೆಗಳನ್ನು ಅಲಗಳೆದು ಇಂಗ್ಲೀಷ್ ವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಸ್ಥಾಪಿಸಿದ್ದರಿಂದ ಹಿಂದಿನವುಗಳೆಲ್ಲವೂ ಖಿಲವಾಗಿ ಈ ದುಸ್ಥಿತಿಯು ಬಂದು ಅಪಪ್ರಥೆಗೆ ಕಾರಣವಾಯಿತೆಂದೂ ಇದು ಬ್ರಿಟಿಷ್ ಆಕ್ರಮಣದ ದೋಷವೆ ವಿನಾ ದೇಶೀಯರ ತಪ್ಪಲ್ಲವೆಂದೂ ಸಮರ್ಥಿಸಿದರು.

ಸ್ತ್ರೀಯರ ಸ್ಥಿತಿಯು ಹಿಂದೂಸಮಾಜದಲ್ಲಿ ಬಹಳ ಕೀಳೆಂದೂ ಅವರು ಮುಕ್ಕರೂ ಮುಶ್ಕೀಲರೆಂದೂ ಮಿಸ್‌ಮೇಯೋ ಹೇಳುವದು ಅಸಮಂಜಸ. ಹಿಂದುಗಳು ಸ್ತ್ರೀಯರಿಗೆ ದೇವತ್ವವನ್ನು ಕೊಟ್ಟು ಲಕ್ಷ್ಮಿ ಸರಸ್ವತಿ ಗೌರಿ ಪಾರ್ವತಿ ಎಂಬುದಾಗಿ ಪೂಜಿಸುತ್ತಿದ್ದಾರೆ. ಮಾತೃಗೌರವವೆನ್ನುವದಕ್ಕೆ ಹಿಂದೂ ಸಮಾಜವು ಇತರರಿಗೆ ಮೇಲ್ಪಜ್ಞ್ತಯಾಗಿದೆ. ಅನ್ಯಸ್ತ್ರೀಯರನ್ನು ತನ್ನ ತಾಯಿಯಂತೆ ಗೌರವಿಸಬೇಕು ಎನ್ನುವದು ಹಿಂದುಗಳಲ್ಲಿ ಬಾಲ್ಯದಲ್ಲಿಯೆ ಬೋಧಿಸಲ್ಪಡುವದು. ಗಾರ್ಗಿ, ಮೈತ್ರೇಯಿ, ಲಕ್ಷ್ಮೀಬಾಯ್, ಅಹಲ್ಯಾಬಾಯ್, ಮೀರಾಬಾಯ್, ಆಂಡಾಳ್‌ರಂತೆ ಸ್ತ್ರೀಯರಲ್ಲಿ ನಾನಾ ವಿಧವಾದ ಮೇಲ್ಮೆಯನ್ನು ಪಡೆದಿರುವರು. ರಾಮಕೃಷ್ಣರ ತಾಯಿ ಸರೋಜಿನಿನಾಯ್ಡು, ತೋರುದತ್ ಎಂದು ಮುಂತಾಗಿ ಅನೇಕ ಸ್ತ್ರೀಯರು ಈಗಲೂ ಗೌರವ್ಯರಾಗಿರುವರು. ವಿವಾಹವಿಲ್ಲದಿದ್ದರೆ ಆಗುವ ದೋಷಗಳು ಮಿಸ್‌ಮೇಯೋಳಿನ ಅಮೇರಿಕದಲ್ಲೆ ಕಾಣಿಸುತ್ತಿವೆ. ಜಡ್ಜ್ ಲಿಂಡ್ಸೆ ಎಂಬ ಅಮೆರಿಕದ ಜಡ್ಜಿಯವರೆ ವಿದ್ಯಾರ್ಥಿ ವೆಶಿಯಲ್ಲಿಯೇ ೀಕಡ ೯೦ ಮಂದಿ ಮುಶ್ಕೀಲರೆಂದು ಬರೆದಿದಾರೆ. ಬಾಲ್ಯವಿವಾಹವೆನ್ನುವದು ಸಮಾಜದಲ್ಲಿ ಪುರಾತನ ಕಾಲದಿಂದ ಸಮಾಜ ಕ್ಷೇಮಕ್ಕಾಗಿ ಬೆಳೆದು ಬಂದ ಒಂದು ಆಚಾರ. ಗ್ರೀಸ್ ರೋಮ್ ಮುಂತಾದ ಯೂರೋಪಿನ ಪ್ರಾಚೀನ ಜನರುಗಳಲ್ಲಿಯೂ ಇದು ಇತ್ತು. ಅಲ್ಲದೆ ಇಂಡಿಯಾದ ಕೆಲವು ಮತೀಯರಲ್ಲಿ ಮಾತ್ರ ಇದು ವಾಡಿಕೆಯಾಗಿದೆಯೆ ವಿನಾ ಜನಸಾಮಾನ್ಯದಲ್ಲಿ ಪ್ರಾಢಾ ವಿವಾಹವು ನಡೆಯುತ್ತಿದೆ. ದೇವದಾಸಿ ವೇಶ್ಯಾವೃತ್ತಿಗಳು

ಕಾರಣಾಂತರಗಳಿಂದ ಎಲ್ಲಾ ಸಮಾಜಗಳಲ್ಲೂ ಬೆಳೆದಿರುವವು. ಕ್ಯಾಥೊಲಿಕರ ಪರಮಗುರು ಪೋಪ್ 2ನೇ ಕ್ಲೆಮೆಂಟ್‌ರು ವೇಶ್ಯೆಯರು ಚರ್ಚಿಗೆ ಇಷ್ಟುರುಸುಂ ಕೊಡಬೇಕೆಂದು ನಿರ್ಣಯಮಾಡಿದ್ದರು. ಪೋಪ್ ನಾಲ್ಕನೆ ಸೆಕ್ಸ್‌ಟಸ್‌ರು ಅವರಿಗೆ ಒಂದು ಗೃಹವನ್ನೆ ಕಟ್ಟಿ ವರ್ಷಕ್ಕೆ 2000 ಡುಕಾಟ್ ಬಾಡಿಗೆಯನ್ನು ಪಡೆಯುತ್ತಿದ್ದರು. ಇಂಗ್ಲೆಂಡಿನ ಲಂಡನ್ನಿನಲ್ಲಿ ಹೆಂಗಸರ ದುಸ್ಥಿತಿಯನ್ನು ಕುರಿತು W. T. Stead ಎಂಬ ಸುಪ್ರಸಿದ್ಧರು "ಮೇಡ್ ಟ್ರಿಬ್ಯೂಟ್ ಆಫ್ ಮಾಡರ್ನ್ ಬ್ಯಾಬಿಲನ್" ಎಂಬ ಪುಸ್ತಕದಲ್ಲಿ ವಿವರಿಸಿದಾರೆ.

ಜಾತಿ ಭೇದವೆನ್ನುವದು ಪುರಾತನ-ಜನಾಂಗಗಳಲ್ಲಿ ಬೆಳೆದು ಬಂದ ಸುವ್ಯವಸ್ಥಿತವಾದ ಘಟನೆ. ಗ್ರೀಸ್ ರೋಂ ದೇಶಗಳಲ್ಲೂ ಜಾತಿ ಪದ್ಧತಿಗಳು ಬೆಳೆದಿದ್ದವು. ಇಂಗ್ಲೆಂಡಿನ ಗಿಲ್ಡ್‌ಸ ಈಗಿನ ಟ್ರೇಡ್ ಯೂನಿಯನ್ನುಗಳು ಇವೆಲ್ಲವೂ ಅದೆ ಮಾದರಿಯವೆ.

ಅಸ್ಪೃಶ್ಯತೆಯ ವಿಚಾರದಲ್ಲೂ ಮಿಸ್ ಮೇಯೊವು ಇಲ್ಲಿನವರನ್ನು ದೂಷಿಸಲು ಕಾರಣವಿಲ್ಲ. ಅದು ಕಾಲಾಂತರದಿಂದ ಸಾಮೂಹಿಕವಾಗಿ ಬೆಳೆದು ಬಂತು. ಈಚೆಗೆ ಅದನ್ನು ನಿವಾರಿಸುವದಕ್ಕೆ ರಾಮಾನುಜಾಚಾರ್ಯರ ಕಾಲದಿಂದ ಹಿಡಿದು ಪ್ರಯತ್ನಗಳು ನಡೆಯುತ್ತಿವೆ. ಈಗಿನ ಗಾಂಧಿಯವರೂ ಅದರ ನಿರ್ಮೂಲನದಲ್ಲಿ ಬದ್ಧಕಂಕಣರಾಗಿದ್ದಾರೆ. ಆದರೆ ವಿದೇಶಿ ಸರ್ಕಾರವಾದ್ದರಿಂದ ಸ್ವಲ್ಪ ನಿಧಾನವಾಗಿದೆ. ಅದಕ್ಕೂ ಬ್ರಿಟಿಷರೆ ಕಾರಣರು.

ಹಿಂದುಗಳು ಅಶುಚಿಗಳೆಂದೂ ಗ್ರಾಮಗಳು ಕೊಳಕು ಮೂಡಿವೆಯೆಂದೂ, ಹೆಂಗಸರು ಅಡಿಗೆ ಮಾಡದೆ ಮಹಾ ಕಶ್ಮಲಿಗಳಾದ ಅಡಿಗೆಯವರ ಕೈಲಿ ಊಟಮಾಡುತ್ತಾರೆಂದೂ ಹೇಳುವದು ದುರಾರೋಪಣೆ. ಸವರ್ಣೀಯರಲ್ಲಿ ಸ್ನಾನ ಪೂಜಾದಿಗಳು ನಿತ್ಯಕರ್ಮವಾಗಿವೆ. ದಿನವಹಿ ಬಟ್ಟೆಗಳನ್ನು ಒಗೆದು ಬದಲಾಯಿಸುವದೂ ಅವರ ಪದ್ಧತಿ. ಏಷ್ಯದ ಜನಾಂಗಗಳಲ್ಲೆ ಅಲ್ಲ, ಪ್ರಪಂಚದ ಜನಾಂಗಗಳಲ್ಲಿ ಹಿಂದುಗಳು ಅತ್ಯಂತ ಶುಚಿಗಳು ಎಂದು ಸರ್ ವಿಲಿಯಂ ಹಂಟರ್ ಎಂಬ ಬ್ರಿಟಿಷ್ ಲೇಖಕರು ಬರೆದಿದ್ದಾರೆ. ಮದ್ರಾಸ್ ಗವರ್ನರ್ ಲಾರ್ಡ್ ಆಂಪ್ಥಿಲ್‌ರವರು ನಾಗರೀಕ ಆರೋಗ್ಯಕ್ಕೆ ಅತ್ಯವಶ್ಯಕವೆಂದು ಈಗ ವಾಡಿಕೆಯಾಗಿರುವ ಸ್ಯಾನಿಟರಿ ಕೋಡ್, ಫಿಲ್ಟರ್ ಬೆಡ್ ವಾಟರ್ ಸಪ್ಲೈ, ಆಸ್ಪತ್ರೆಗಳು, ಮೆಡಿಕಲ್ ಸ್ಕೂಲುಗಳು, ಪ್ಲೇಗ್ ಮುಂತಾದ ಸಾಂಕ್ರಾಮಿಕ ವ್ಯಾಧಿ ನಿವಾರಣೋಪಾಯಗಳೆಂದು ಈಗ ನಾವು ಮಾಡುತ್ತಿರುವ ಎಲ್ಲ ಪ್ರಯತ್ನಗಳೂ ಹಿಂದೆ ಈ ದೇಶದಲ್ಲಿ ಪ್ರಚಾರದಲ್ಲಿದ್ದು ಬಿಲವಾಗಿ ಹೋದ ಉದ್ಯಮಗಳೇ ಎಂದು ಘೋಷಿಸಿದ್ದಾರೆ!

ಹೀಗೆ ಮಿಸ್ ಮೇಯೋ ನಾಗರಿಕವೆಂದು ಹೇಳಿಕೊಳ್ಳುವ ಇಂಗ್ಲೆಂಡ್ ಯೂರೋಪುಗಳಲ್ಲಿರುವ ದುರವಸ್ಥೆಗಳನ್ನೆಲ್ಲಾ ಗಮನಿಸದೆ, ಇಂಡಿಯಾದಲ್ಲಿ ಮಾತ್ರ ಅವುಗಳವೆಯೆಂದು ಸತ್ಯ ಅಸತ್ಯ ಎಲ್ಲವನ್ನೂ ಬೆರಸಿ ಎತ್ತಿ ಹಿಡಿದು, ಅವರು ಸ್ವಾತಂತ್ರ್ಯಕ್ಕೆ ಅನರ್ಹರೆಂದೂ ಬ್ರಿಟಿಷರ ಸಾಮ್ರಾಜ್ಯವು ಇಲ್ಲಿ ಶಾಶ್ವತವಾಗಿರಬೇಕೆಂದೂ ಪ್ರತಿಪಾದಿಸಿರುವದು ಸರ್ವಥಾ ಖಂಡನೀಯ. ಇಲ್ಲಿರುವ ಬಡತನ ದುಃಖ ಅನ್ಯಾಯಗಳಿಗೆಲ್ಲಾ ಬ್ರಿಟಿಷರ ನಿರ್ದಯತೆ ಸ್ವಾರ್ಥಪರತೆಗಳೆ ಕಾರಣ. ಇಂಡಿಯದವರು ದುಡಿದು ಬೆಳೆದ ಸಮಸ್ತವನ್ನೂ ಅವರು ಮನಾಪಲಿ ಮಾಡಿಕೊಂಡು ಪ್ರತಿ ವರ್ಷವೂ ನೂರಾರು ಕೋಟಿಗಳ ಸಂಪತ್ತನ್ನು ತಮ್ಮ ದೇಶಕ್ಕೆ ಸಾಗಿಸುತ್ತಾ ಇಲ್ಲಿನವರ ಕೈಗೆ ಕರಟ ಕೊಟ್ಟು ಎಲ್ಲರ ಅವಹೇಳನೆಗೂ ಪಾತ್ರರನ್ನಾಗಿ ಮಾಡಿದಾರೆ.

ಹೀಗೆ ದೇಶದ ಒಂದು ಪರ್ವಕಾಲದಲ್ಲಿ ಅದರಮೇಲೆ ಸ್ವಾರ್ಥಪರರಾದ ವಿದೇಶೀಯರು ಮಾಡಿಸಿದ್ದ ಅಪಕೀರ್ತಿಯನ್ನು ಲಾಲ ಲಜಪತ್‌ರಾಯ್ ರವರು ತಮ್ಮ ಮೇಲ್ಕಂಡ ಗ್ರಂಥದಲ್ಲಿ ಕೂಲಂಕಷವಾಗಿಯೂ ವಿಸ್ತಾರವಾಗಿಯೂ ಪರಿಶೀಲಿಸಿ ಭಾರತದ ಶ್ಲಾಘ್ಯತೆಯನ್ನು ಸಮರ್ಥನೆಮಾಡಿ ಎತ್ತಿಹಿಡಿದು ಜನರೆಲ್ಲರ ಮನ್ನಣೆಗೂ ಕೃತಜ್ಞತೆಗೂ ಪಾತ್ರರಾಗಿರುವದಲ್ಲದೆ ಮರಣದಲ್ಲಿಯೂ ಬ್ರಿಟಿಷ್ ಸೈನಿಕರ ಏಟಿಗೆ ಗುರಿಯಾಗಿ ಅಮರಣಾಂತ ದೇಶಭಕ್ತರೆಂದು ಕೀರ್ತಿ ಭಾಜಿಗಳಾಗಿದಾರೆ.

(*Continued from page 5.*)

paid teachers, writers and research workers. In this respect, he doubted whether economic well-being alone could be the basis of progress. It was the duty of the country to make financial resources available for encouragement of Sanskrit, but what was more necessary was that Sanskrit scholars should command in no way less honour and respect than others. It was India's tradition that scholars were more respected than men of power and money. That tradition had been lost to a great deal. It was a happy sign that goodwill towards Sanskrit was rising and the people were getting more and more interested in learning and teaching the language. The Union and State Governments had now taken so much interest that the centre appointed a Sanskrit Commission which had now submitted its report. As the report was under the consideration of the Government it was neither useful nor proper on his part to say anything on it, he concluded.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Sambita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V·P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XIX No. 29] Monday 4-5-1959 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY - G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

JAPAN'S NEW ETHICS

"Respect for the individual" has become the fundamental theme in a new ethics course provided for Japanese school-children and replacing the old rule of "fidelity to the Emperor" in pre-war Japan.

After nine years of heated discussion, sometimes leading to clashes between police and leftwing demonstrators, ethics became a compulsory course for one hour a week in Japanese primary and junior high schools from September 1958.

With the abrupt introduction of a new system into Japan with the arrival of the occupation forces at the end of World War II, school teachers, who had believed in the pre-war Imperial Rescript on education were at a loss for words. Parents, who had taken it for granted that their children would obey them unconditionally, thought that discipline would slip from their hands.

Changes in the social structure, the educational system, and the ways of thinking after World War II, caused confusion in Japanese families.

An increase in juvenile delinquency worried police, educators and social workers.

Successive Ministers of Education tried in vain to bring an ethics course into the school curriculum—until the Ministry decided earlier this year to enforce the course from September. Primary and junior high school teachers were briefed on how to teach ethics to children.

The 3,000,000 strong General Council of Japanese Trade Unions (Schyo) and the Japanese Teachers' Union picketed the instruction sessions, claiming that the Conservative Government was trying to standardise the thoughts of the people.

In Tokyo, buses driving teachers in one meeting place were halted by a human barricade of unionists until police forcibly moved the "bodies." In the other places, the briefings were interrupted but finally completed.

The Ministry of Education claimed that the new ethics course was by no means a revival of the pre-war ethics course. A spokesman explained that the fundamental theme was completely different and teaching methods were improved. Before World War II, he said, there were state-supplied ethics books, teachers merely sought the understanding of students on various subjects of morals, and conduct marks were counted at the end of each six months' term.

Now, conduct marks are not counted. There is no state-supplied book. Teachers cite familiar examples in every day life and let students judge what is right and what is wrong by using slides, motion-pictures, plays and biographical books, as well as open discussion, the spokesman said. According to the outline of guidance prepared by the Ministry for teachers, teachers should lead students to acquire the ability to judge between right and wrong. An individual should think by himself, decide by himself, act in accordance with his own will, and take responsibility for his actions. A creative and critical mind must be developed.

The pre-war doctrine that the Emperor is "sacred and inviolable" has disappeared. Instead, students are told that the Emperor should be respected and loved as the symbol of the State, as stipulated in the post-war Constitution.

Another related pre-war notion was that the life of every Japanese should be sacrificed for the Emperor in the case of emergency, as demonstrated in the mass

suicides during World War II. In the new ethics course, students are told that the life of every individual is precious and must be respected.

The Ministry's new code of ethics says that whether a man believes in religion or not, the spirit of humanity must be preserved.

Patriotism was interpreted before the war as loyalty to the Emperor and the nation. Students are now told that it is only natural to love their motherland and their fellow countrymen. A sound family life should be based on mutual love.

The code sounds a warning against allowing the nation to be linked with racial discrimination, and states that a man must try to understand other nations and foreign cultures.

INDIAN BIRDS AND AMERICAN UNIVERSITIES

Two Harvard zoologists who have spent a year and a half collecting birds in Nepal, India and Pakistan, have returned with the largest collection of birds ever made on the Indian subcontinent.

Dr. Raymond A. Paynter, Jr., associate curator of birds at Harvard's Museum of Comparative Zoology, and Melvin L. Bristol, a Harvard undergraduate student collected over 5,500 birds, and some mammals, reptiles and amphibians, in addition, Dr. Paynter took hundreds of colour slides and movies for lecture illustrations.

The expedition was co-sponsored by the Peabody Museum of Yale University and the Museum of Comparative Zoology at Harvard, who will share the birds and other animals with the countries where they were collected.

The new specimens fill a gap in the Harvard Museum's extensive collections of birds from nearly every region of the world. The hundreds of birds brought back from the Indian subcontinent will also be invaluable in solving some problems in the classification and evolution of Chinese birds, which are closely related to those from India, the University said.

Accompanying the Harvard zoologists were representatives from the zoological societies of the countries visited as well as liaison officers. The party travelled through India, Nepal and Pakistan on foot and in an assortment of vehicles, from trains to dugouts.

The expedttion began collecting birds in Nepal around the base of Annapurna in the Himalayas, and four months later travelled to East Pakistan where they hunted in the tea-garden district at the base of the Himalayas and in the Chittagong Hill Tracts along the Burma border.

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

Centrally Situated APPLICATIONS NOW RECEIVED.

The Rationalist

THE COW IN INDIA

The cow has had a unique place in the traditions of our land. From time immemorial sanctity has been attributed to her, because of her association with the religious and social life of the people. An old verse places the cow on the same footing as the Vedic Brahman, for if the one was the repository of the Vedic mantra, the other was the source of the sacrificial offering—clarified butter. The Rigveda speaks of her as the mother of the Rudras, daughter of the Vasus, sister of the Adityas, and as the concentration of nectar. The Atharvaveda equates her, in the matter of divinity, to the gods Bhaga and Indra. Even rearing her is said to be meritorious. The Brahmanas and the Upanishads mention Go-daana as the greatest of gifts. Later Puranas and Dharmaastra literature mention several rituals and ceremonies connected with the cow. She is also held as an object of daily worship by the devout Hindu.

The sanctity of the cow secured her protection. To injure or kill a cow was considered to be one of the major sins. The Veda categorically prohibits cow slaughter (RV 8-10-15) and invokes the maximum curse on one who perpetrates it, (AV 1-16-4). The Buddha pronounces in one his sayings, the Brahmana-dhammiya Sutta: Even as our mother, father, brother and other relations, the cows are our greatest benefactors: never should they be killed. The Buddhist Jatakas relate many a parable to enforce this prohibition.

Coming in the wake of the Buddhist tradition, Emperor Asoka played a significant role in the matter of cow-protection, as indeed in the protection of all domestic animals. The subject occurs pointedly in his Edicts. Asoka's Pillar Edict VII specifically bans the slaughter of animals. The Girnar Edict II mentions the establishment of hospitals for animals. It is further stated therein that in these hospitals "wherever medicinal herbs....wholesome for animals, are not found, they have been imported and planted."

When, on the advent of the Muslims, the sanctity of the cow was challenged, Hindu, Jain and other religious teachers rose against cow-slaughter. One of those who condemned these acts was the Jain sannyasin Muni Hiravijaya Suri of Gujarat who appealed to the Mughal Emperors and procured some redress. Jain inscriptions at the Adinatha Temple in Mount Satrunjaya make mention of the firmans of Akbar and Jehangir which the Muni got from the emperors against cow-slaughter Cow-protection had all along been the creed of India, voiced whenever necessary, and it is the same creed that we see manifested in recent efforts to have legislation banning cow-slaughter.

The Arthasastra of Kautilya of the 4th cent. B.C., the premier-extent work on Indian polity bears ample testimony to the care bestowed on the upkeep of the cow. The State had a separate department to deal with cattle, a valued part of the wealth of the country. All cattle had to be registered with that Department in the respective villages by means of distinct brand-marks. Codes of law governed the maintenance, treatment and meeting of cattle. Provision was also made for the care of sick cattle. Defiance of these laws entailed punishment: The State undertook the protection of private cattle, along

YOUTH PROBLEM IN AMERICA

The sound of progress in the United States of America today is not the blast-offs at Cape Canaveral, but the swish of canes in schoolrooms! For the first time in years there is evidence of a tough attitude towards schoolchildren, A number of states actually are planning to revoke laws against caning, and in other parts of the country authorities are closing their eyes to teachers' stong-arm tactics.

Public reaction? Most people are all for it. Their approval is reflected to a recent Gallup Poll by the American Institute of Public Opinion which found that 63 per cent of adult Americans are in favour of "the stick." Two other polls gave higher figures—one 73, the other 86!

What a change in attitudes! Only two years ago other surveys found the average American parents appalled at the thought of teachers getting tough. Today, however, there are even cases of parents' clubs allocating special funds to be used for the defence of teachers prosecuted for caning pupils!

Not that many of these prosecutions are successful these days. Fairly typical of the law's attitude to caning were the comments of a judge in Chicago the other week who, in dismissing charges of assault against a teacher who had caned two youths for whistling at her, said, "I'm aghast at the fact that this woman should be here at all. She had the courage to tackle two hulking guys, both of them taller than she is. She's not a common criminal—she's a heroine!"

At last, it seems, Americans are realising that every problem child need not be gently led to a psychiatrist's couch! Of course, there can be no doubt that some children are in need of this kind of treatment, although I am sceptical of the recent statement by the National Health Education Committee that at least one in ten teenagers is emotionally disturbed.

Similarly dubious were two teachers I talked with when I visited a high school on Man-hattan's East side the other day. As we watched several hundred youths, a lot of them wearing blue Jeans and black leather jackets, shuffle into classes one of the teachers, a man about 30, said to me, "It's not these youngsters who are emotionally disturbed—it's the teachers. Some times I've been scared stiff when I've been taking class. A kid knows that if he throws an inkwell at me"—he paused to point to a two-inch scar above his eyebrow—"he is simply sent to the psychiatrist. And if I punish him by slapping him, its pretty certain I'll be suspended from my job and hauled into court!"

The other teacher, a man in his 20s, took me into his class. Two youths were smoking as we entered! "Cut it out," he said. The youths rolled their eyes, took final drags on their cigaretts, and then, with knowing smiles at each other, stubbed

---

with the State-owned cattle during emergencies and times of war. They also provided for pastures around villages, for the use of which a nominal fee was charged. Payment to cow-herds was to be made in cash, and not in kind as milk, lest they should starve the calves.

The state of affairs regarding cow-protection in ancient India is also reflected in the accounts left by foreign travellers in treatises on polity, and in the general classics, national encyclopaedias like the Puranas and Dharmasastra works, and the social practices handed down by tradition. And now again as in earlier ages, the cow seeks to hold a central place in national wealth and welfare.

The Rationalist

THE COW IN INDIA

The cow has had a unique place in the traditions of our land. From time immemorial sanctity has been attributed to her, because of her association with the religious and social life of the people. An old verse places the cow on the same footing as the Vedic Brahman, for if the one was the repository of the Vedic mantra, the other was the source of the sacrificial offering—clarified butter. The Rigveda speaks of her as the mother of the Rudras, daughter of the Vasus, sister of the Adityas, and as the concentration of nectar. The Atharvaveda equates her, in the matter of divinity, to the gods Bhaga and Indra. Even rearing her is said to be meritorious. The Brahmanas and the Upanishads mention Go-daana as the greatest of gifts. Later Puranas and Dharmaastra literature mention several rituals and ceremonies connected with the cow. She is also held as an object of daily worship by the devout Hindu.

The sanctity of the cow secured her protection. To injure or kill a cow was considered to be one of the major sins. The Veda categorically prohibits cow slaughter (RV 8-10-15) and invokes the maximum curse on one who perpetrates it, (AV 1-16-4). The Buddha pronounces in one his sayings, the Brahmana-dhammiya Sutta: Even as our mother, father, brother and other relations, the cows are our greatest benefactors: never should they be killed. The Buddhist Jatakas relate many a parable to enforce this prohibition.

Coming in the wake of the Buddhist tradition, Emperor Asoka played a significant role in the matter of cow-protection, as indeed in the protection of all domestic animals. The subject occurs pointedly in his Edicts. Asoka's Pillar Edict VII specifically bans the slaughter of animals. The Girnar Edict II mentions the establishment of hospitals for animals. It is further stated therein that in these hospitals "wherever medicinal herbs....wholesome for animals, are not found, they have been imported and planted."

When, on the advent of the Muslims, the sanctity of the cow was challenged, Hindu, Jain and other religious teachers rose against cow-slaughter. One of those who condemned these acts was the Jain sannyasin Muni Hiravijaya Suri of Gujarat who appealed to the Mughal Emperors and procured some redress. Jain inscriptions at the Adinatha Temple in Mount Satrunjaya make mention of the firmans of Akbar and Jehangir which the Muni got from the emperors against cow-slaughter Cow-protection had all along been the creed of India, voiced whenever necessary, and it is the same creed that we see manifested in recent efforts to have legislation banning cow-slaughter.

The Arthasastra of Kautilya of the 4th cent. B.C., the premier extent work on Indian polity bears ample testimony to the care bestowed on the upkeep of the cow. The State had a separate department to deal with cattle, a valued part of the wealth of the country. All cattle had to be registered with that Department in the respective villages by means of distinct brand-marks. Codes of law governed the maintenance, treatment and meeting of cattle. Provision was also made for the care of sick cattle. Defiance of these laws entailed punishment: The State undertook the protection of private cattle, along

YOUTH PROBLEM IN AMERICA

The sound of progress in the United States of America today is not the blast-offs at Cape Canaveral, but the swish of canes in schoolrooms! For the first time in years there is evidence of a tough attitude towards schoolchildren, A number of states actually are planning to revoke laws against caning, and in other parts of the country authorities are closing their eyes to teachers' stong-arm tactics.

Public reaction? Most people are all for it. Their approval is reflected to a recent Gallup Poll by the American Institute of Public Opinion which found that 63 per cent of adult Americans are in favour of "the stick." Two other polls gave higher figures—one 73, the other 86!

What a change in attitudes! Only two years ago other surveys found the average American parents appalled at the thought of teachers getting tough. Today, however, there are even cases of parents' clubs allocating special funds to be used for the defence of teachers prosecuted for caning pupils!

Not that many of these prosecutions are successful these days. Fairly typical of the law's attitude to caning were the comments of a judge in Chicago the other week who, in dismissing charges of assault against a teacher who had caned two youths for whistling at her, said, "I'm aghast at the fact that this woman should be here at all. She had the courage to tackle two hulking guys, both of them taller than she is. She's not a common criminal—she's a heroine!"

At last, it seems, Americans are realising that every problem child need not be gently led to a psychiatrist's couch! Of course, there can be no doubt that some children are in need of this kind of treatment, although I am sceptical of the recent statement by the National Health Education Committee that at least one in ten teenagers is emotionally disturbed.

Similarly dubious were two teachers I talked with when I visited a high school on Man-hattan's East side the other day. As we watched several hundred youths, a lot of them wearing blue Jeans and black leather jackets, shuffle into classes one of the teachers, a man about 30, said to me, "It's not these youngsters who are emotionally disturbed—it's the teachers. Some times I've been scared stiff when I've been taking class. A kid knows that if he throws an inkwell at me"—he paused to point to a two-inch scar above his eyebrow—"he is simply sent to the psychiatrist. And if I punish him by slapping him, its pretty certain I'll be suspended from my job and hauled into court!"

The other teacher, a man in his 20s, took me into his class. Two youths were smoking as we entered! "Cut it out," he said. The youths rolled their eyes, took final drags on their cigaretts, and then, with knowing smiles at each other, stubbed

---

with the State-owned cattle during emergencies and times of war. They also provided for pastures around villages, for the use of which a nominal fee was charged. Payment to cow-herds was to be made in cash, and not in kind as milk, lest they should starve the calves.

The state of affairs regarding cow-protection in ancient India is also reflected in the accounts left by foreign travellers in treatises on polity, and in the general classics, national encyclopaedias like the Puranas and Dharmasastra works, and the social practices handed down by tradition. And now again as in earlier ages, the cow seeks to hold a central place in national wealth and welfare.

them out with exaggerated slowness. The rest of the class guffawed !

The teacher unlocked his desk to show me some of the articles he has confiscated over a ten-day period. They included three pairs of knuckle-dusters, six knives, two lengths of rubber tubing and a belt covered with sharp studs. "I'm always taking things like that from them," he said, "yet when our union suggest that we should be armed with a 14-inch length of cane, there are always people to yell that we're callous and inhuman !"

There is hope for New York, however. A Bill soon to be passed will enable magistrates and judges to punish teen-agers by suspending their driving licences and making it illegal for them to ride in a car driven by anyone under the age of 18.

Teachers, it is hoped, will be able to apply for these suspensions, and this power might prove more effective than any cane-wielding, As one probation officer put it, a driving licence is the teen-ager's "symbol of standing and esteem. Without it, or without being able to be seen in a car, he is nobody in the eyes of his friends,"

Meantime, in newspapers and on television and radio the pro-cane campaign is gathering force. Famous cartoonist Al Capp, for example, told one syndicated columnist the other day, "It is my humble belief that we should give American children something they desperately need and crave for—brutality !"

Capp also attacked the fact that psychiatrists were so fashionable in schools. "We never were graded for adjustment, emotional stability, or does he get along with the other children?" he grumbled.

His cure for problem kids? "We must make them feel neglected, insecure, unwanted and unloved, in return we'll get courtesy, obedience, good scholastic records. They'll be so eager to be wanted that they'll do everything in the world to please us."

Then there was Sam Levenson, a former Brooklyn school teacher who has become a nationl TV celebrity in the U.S. Levenson, noted for his cheery smile, made an unsmiling appearanec on TV the other night to note "The ruling class in America or the teen-agers. They have overthrown the government !"

While the studio switchboard lit-up with calls supporting his statement, Levenson went on to decry the parental laxity that allows youngsters to own cars, or borrow the family car at will. "I've found," he said, "as a school teacher that the truant invariably ended up in a car somewhere. The car provided him with a means of escape. The car has become the American boudoir. It's led to sex experience at an early age!"

J. G.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾಮೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummad Krishnaraja Wodayar. The value of the book would have been enhanced by the addition o a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., PH.D. Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"
A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 1
LIBRARY EDITION .... „ 8

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XIX No. 30] Monday 11-5-1959 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari & Ashtakas Complete with Swara Marks,

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY- G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

"SOCIALISM"

Professor Sidney Hock, a leading American educationist and political philosopher, said recently that the Indian socialistic democracy could not be equated with either the People's democracy of Communist China or the democratic Socialism of Yugoslavia.

Faced with two questions on the pace and nature of socialisation taking place in India, at the end of a 40-minute speech he made under the auspices of the Indian Council of World Affairs, the Professor stoutly maintained that so long as Indian democracy rested on the "freely given consent" of the people, there was no danger to it.

He told the select gathering listening to his lecture at the Servants of India Society, Royapettah, that the history of Russia and Germany clearly showed that democracy in those countries was destroyed before socialisation started.

"None the less" Mr. Hock added, "I will admit that a programme of total socialisation has a certain totalitarian potential in it. But today in India, in U.S. and in U.K., a man who disagrees with his employer, has the trade union to protect him: even if he loses his job, he might get another under another employer. But, if there is only one big employer, if the State owned everything, and he disagreed with his employer, then, he would be ground to dust!"

The 58-year-old Professor, who is the author of a number of publications and the head of the Philosophy Department at the New York University's School of Arts and Sciences, said personally he was a democratic socialist. He was of the opinion that the State should undertake only those things which the private sector could not, like steel plants, Railways, etc. But the basic question was not capitalism or socialism but freedom or totalitarianism. When socialism came, it was not a question of "either or", "but more or less". In India he said everybody seemed to be a socialist. In the United States, the term socialism was of "bad repute", but the workers there had greater social security than elsewhere. Instancing the labour party's campaign for socialisation in U.K. he said so long as political democracy was kept intact, the people could always reverse things.

Answering another question, Mr. Hock said the social democrats in Germany did a great work and were on the move, but they failed because of the "foolishness of the Western powers in refusing to make concessions to them which they made later to Hitler." He said it was wrong to say in India the choice now was between inaction and Communism. If the Congress "clamped down" on the peasants co-operative farming and the peasants did not like it, they would not vote for the Party in 1962, as long as the party gave them the chance to vote. It might be said the peasants were illiterate, but they knew enough to tell when they lacked fundamental necessities of life. He pointed out that in Yugoslavia the decision to collectivise farms was not made out of the free will of people. There was no election: Marshal Tito had the power and he made the decision.

Mr. Hock said the "People's Democracy" had been established either by the Red Army or as a result of insurrectionist move which did not bother to count votes. Absence of political democracy would mean absence of democracy in all other aspects. He said the comparison between China and India on the basis that both were engaged in furthering the interests of the people, would be invidious.

Mr. Hock said the operating maxim of democracy was in terms of the homely saying —the wearer knows where the shoe pinches. The only persons who did not know it were children and mentally unsound people.

PRESIDENT LINCOLN

"What has God put me in this place for?"

* * *

John Bach McMaster, the historian, said that his first sight of Lincoln was at a reception where the guests were marshalled past the President by watchful ushers and not allowed to come too close. One old chap, much disappointed at not having shaken hands with him, waved his hat and blurted out, "Mr. President, I'm from up in York State where we believe that God Almighty and Abraham Lincoln are going to save this country."

Lincoln turned to him with a smile, "My friend," he said, "you're about half right!"

* * *

But Mr. Nehru thinks that he saves the country.

CLAIMS FOR OFFICE

A Delegation urged him to appoint their man Commissioner of the Hawaiian Islands. Not only was he competent, they said, but the climate would benefit his delicate health. "Gentlemen, what would you do in my position?" Lincoln asked. "There are eight other applicants for that post, and they are all sicker than your man."

UNCOMMON WANT

"This man wants to work," Lincoln once wrote to a department head,"—so uncommon a want, that I think it ought to be gratified."

PRESIDENTSHIP

When asked how he liked being President of the United States, he replied: "You have heard the story of the man who was tarred and feathered and ridden out of town on a pole? A man in the crowd asked him how he liked it, and he replied, 'If it wasn't for the honour of the thing, I'd much rather walk!'"

CABINET CHANGES

After Simon Cameron resigned as Secretary of War, a group of senators urged Lincoln to make further changes in his Cabinet. Lincoln said that their suggestion reminded him of old Joe Wilson, who raised chickens. The chickens were so bothered by skunks that one night Joe went out with his shotgun. He soon saw seven skunks running out of the shed. Loading his gun he blazed away and hit one. When his wife asked him why he didn't go after the rest of them, he said: "Why blast it, it was 11 weeks before I got rid of the smell of the first one! If you want any more skirmishing in that line you can just do it yourself." The senators got the point, and the discussion of Cabinet changes was promptly dropped!

Democracy should therefore rest on the freely given consent of the people. Otherwise, it would be a "rhetorical absurdity" to call it a democracy. The Professor defined democracy as the Government based on the freely given consent of the adult governed. For this, he laid down the following requisites: There should not be any physical or economic coercion; there should not be any monopoly of publication and agitation depriving opportunity for expression of alternative opinions: and there should be a legally recognised opposition. Democracy could also be defined as the form of Government under which a minority might come peacefully to power by becoming a majority.

The Rationalist

INAM ABOLITION

Five years ago the Congress Party which has captured administration in Mysore imposed an act legalising confiscation of Inams, thereby nullifying the provision of the Constitution guaranteeing security of property Its duty was to evaluate the properties, pay the compensation, and take them over. Instead it dispossessed the Inamdars suddenly over 2½ years ago, and is enjoying the properties, leaving thousands of Inamdars' families to poverty, starvation, and misery. That is one instance of Mr. Nehru's boasted "Welfare State"!

The valuers are taking their own time illegally, compensation is paid in driblets grudgingly, and the party in power which scatters hundred crores a year on its mad schemes, seeks illegally to force bonds on the Inamdars, carrying a paltry 2¾%. While the party is itself so incapable of exercising just and good administration where it is in power, it howls and carries on a hysteric tyrade against the communists who have ousted it in Travancore!

The following complaint addressed by no less a person than a retired High Court Judge, Sri A. R. Nageswara Iyer to the Deputy Commissioner of Inam Abolition, Mysore Division, speaks for itself:

Reference:- 44. F.C. 15/58-59.

Subject: Final award of compensation under Section 17 of the Mysore (personal & Misc) Inam Abolition Act of 1954 in respect of Inam Madhyaka Yachamanahalli.

The Inamdars beg to submit as follows:-

1. With reference to final award of compensation in respect of the above village, Rs. 9,074-50, alleged to be Government dues as per Executive Engineer's letter, has been deducted from what was awarded. The full particulars of this huge sum has not also been mentioned. There appears to be no provision in the Act to warrant a deduction of this kind, nor is the claim admitted by the Inamdars. Such deduction even without notice to Inamdars is arbitrary and is not legal.

2. Details of expenditure to be borne by the owners of 50 Vrittidars in question and the length of the channel for which they are to contribute, have not been furnished so far to the Vrittidars though requested repeatedly.

Among others, the following amounts are due to Inamdars themselves from the Government:-

(a) Even according to the Abstract Statement furnished to the Inamdars by the Deputy Commissioner of Mandya District as late as 10-5-58 i.e., more than a year and a half after the resumption of the village, deducting the total expenditure incurred including Hemagiri Channel maintenance charges out of the collections made, Rs. 3722-12-0 is due to the Vrittidars by the Goverment.

(b) Next a sum of Rs. 3102-15-10 is shown as arrears of land-revenue due by the ryots, which it is the liability of the Government to pay the Inamdars as they were managing

he village for decades. Thus even accord-ng to the figures furnished by the Deputy Commissioner, Rs. 6825-11-10 is due by Government to Inamdars on this count alone, ar from their being in arrears to Govern-ent.

(e) They are entitled to get from Govern-ent half of the Kandayam payable by the yots viz., about Rs. 2000/- as the Inam was esumed on 1-10-56 i e., in the second half f the year. The first half-year's income is hus rightly due to the Vrittidars.

3. No arrears are thus due by the Inam-ars, while a large sum is payable by Govern-ent to them.

4. Moreover, this Hon'ble Court is not ompetent under the Act to deduct such mount as the one now claimed, and it would ot also be legal to deduct it because of a lemand to that effect by the Executive Engineer, and that without notice of the claim o the Inamdars and without giving them an pportunity to press their contention.

5. They therefore respectfully pray that he sum of Rs. 9074-50 be not paid to he Executive Engineer but distributed among hem. As 50% of the compensation is with-eld by the Court for bonds being issued, here is sufficient security even if the claim is ound to be well-founded.

If a date is given, the Inamdars will xplain their contentions in person in proof hereof.

A. R. NAGESWARA IYER
Inamdar & President,
Madvinakodi Inamdars' Association,
Bangalore.

CHURCHILL

"Just to paint is great fun. The colours are lovely to look at and delicious to squeeze out."

Who said that? None other than Sir Winston Churchill, Britain's former Prime Minister, who will be eighty-five next November. His enthusiasm for painting as a hobby is greater than ever.

When he arrived back at London Airport from his Marrakesh holiday not long ago, he had in the 'plane some new paintings for exhibition at the Royal Academy. "Painting is complete as a distraction. I know of nothing which, without exhausting the body, more entirely absorbs the mind," he says.

It has been his most effective way of relaxing in war and and peace. How did he start painting? Many years ago Sir John Lavery was commissioned to paint his portrait. Watching the process with fascinated attention, Churchill asked: "How do you do it?"

"Why not try it yourself?" asked the artist. To-day Sir Winston rarely goes for a holiday abroad without taking his paints. He first exhibited at a Paris show under the name of "Charles Morin." In 1949 a quiet little man with graying hair flew from Brazil to a London sale room and paid £1,310 for a Churchill canvas. "I was determined to get it as a mark of my admiration for this great man," he said. Sir Winston's exhibition of paintings at the Royal Academy is drawing above average attendances.

All Sir Winston's paintings have the boldness one expects from him. Critics have said his work has real merit. Pablo Casals, after studying one of his pictures closely, declared:

"If Churchill had adopted art as a profession, he would have had no trouble earning a good living!"

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

Centrally Situated APPLICATIONS NOW RECEIVED.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

"THE RATIONALIST."

Subscription:

	Yearly Rs.	½ yearly Rs.	Quarterly Re.
Local ...	4/-	2/-½	1/-
Outside	5/-	2/50	1/25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

"ಮಂಡಯಂ ಶ್ರೀವೈಷ್ಣವ ಮಹಾಜನರ ಚರಿತ್ರೆ"

Compiled and edited by a Committee of prominent Mandayams in Madras.
200 pages of matter and 36 illustrations.
Rs. 3/- only.
Coronation Press,
Mysore

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

Maharaja Bhojaraja's
SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric

FIRST EIGHT CHAPTERS

Manuscripts Collated by
Late His Holiness the Yatiraja Swamy of Melkote.

REVISED AND EDITED by
G. R. JOSYER
FOUNDER DIRECTOR,
INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE
WITH THE AID OF PANDITS.

WITH A FOREWORD BY
Dr. Sir C. P. RAMASWAMY IYER, K.C.I.E., LL.D.
Ex-Law Member, Madras, Ex-Dewan of Travancore, & Ex-Vice-Chancellor, Annamalai & Benaras Universities.

"Shringara Prakasha is in essence an encyelopaedia of Indian thought and Indian locution.

"It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathiraja Swami of Melkote for having brought the book to light.

"Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving criticism."

Sir C. P. Ramaswamy Iyer.

PRICE RS. 25/- CORONATION PRESS, MYSORE.

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS. Nepali Khapra. Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad 1.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XIX No. 31] Monday 18-5-1959 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY— G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

TAGORE AND BOSE

Friendships between great contemporaries are rare in this country. However, a close bond of amity existed between Rabindranath Tagore and Jagadish Chadra Bose each of whom was pre eminent in his own field. Although love of their motherland first drew the poet and the scientist together, they shared many common interests. And their mutual affection and admiration, their delight in each other's company and the studious interest one took in the other's career, reminds us of the proverbial friendship of David and Jonathan.

The birth of Rabindranath Tagore, a literary genius, and Jagadish Chandra Bose, a pioneer in science, almost at the same time in Bengal, was a happy coincidence. Tagore was three years younger than Bose and outlived Bose by four years.

This close friendship of two great men lasted for forty years and was hailed by Bose as a divine gift. Such camaraderie between men of uncommon talents is rare in India, though not so in Western countries.

An exchange of letters bearing testimony to their spiritual affinity and some poems and essays by Tagore unfold how similar were their dreams and efforts to receive the past glory of India.

The tone of their correspondence at times denotes the deep concern of the lovers for the beloved. Each laid his heart bare to the other. Each shared the sorrows and joys of the other.

Tagore admitted that their intense love for India drew them together. Indian epics, Indian literature and philosophy, Indian art and architecture, Indian culture and India's message of world-citizenship cast a spell on both of them.

Their nationalism had nothing to do with politics. In spite of their deep reverence for Gandhiji and close association with him, they took no direct part in the movements sponsored by him.

On reading Tagore's poems and writings based on themes from the Mahabharata, and Kalidasa' works, a vision of the past glory of India burst upon Bose. He wrote to Tagore: "Were there ever such sweet memories, such simple transparent love, such a conception of general welfare in any other nation?

"In what other country did civilisation penetrate into the lowest strata of society? You concentrate on moulding characters. You imprint that ancient stamp of manliness on our minds and help me to cling as an unfaltering faith in the dawn of a new awakening in India."

After his sojourn in foreign countries, Bose very much wanted to get back to his native land, and Tagore, though overwhelmed by rousing receptions abroad, pined for "the vast meadows, expansive sky, unstinted shower of light and untrammelled leisure" enjoyed in India.

In 1896, Bose made the first demonstration of his original research in light waves, electric waves and wireless telegraphy in England. Next year, Tagore—the then unknown and unrecognised poet—greeted him thus:

To a distant land beyond the seas,
A voyage you made, my friend,
There you won the olive wreath
To adorn motherland's head low bent.

That year they met each other. In three years' time they exchanged many letters and soon instead of using "yours sincerely, Rabindranath Tagore." Tagore ended his letters with "yours Rabi." From 1899 onwards, Bose began to make the claims of friendship on Tagore.

Bose agreed to spend a few days with his friend in a house-boat on the river Padma on one condition. Tagore would have to read to him a newly-penned story every day!

Bose drew inspiration from Tagore's writings. At a meeting when Bose met the opposition of scientists in England, he remembered Tagore's poem "Victory and Defeat."

At one time, Bose could not decide whether to prolong his stay in foreign lands to prove the truth of his discoveries or to go back to India and continue his work there. He sought Tagore's advice:

"Tell me how to make a decision? Please think over it and express your frank opinion. If I stay here for five years more, I may fulfil my mission. Shall I stay on?"

He also wrote in detail how he refuted his opponents, how the note of challenge kept ringing in his ears, and finally how he won victory.

In a way he was meeting Tagore's demand: "I am hungering for the smallest details of the news of your achievement. If it is necessary for you to spend five years in England, get ready for that. You should know no respite till you fulfil your mission. I consider you greater than I am; hence there is no end of my expectations from you."

On receiving the news of Bose's triumph, he wrote: "Dear friend, I feel exalted, I feel extremely proud of you. Please accept my salutations. My heart bows to you in reverence. In you, India has achieved victory."

Tagore saw an uncommon richness of mind and a flame of greatness in his friend. He advised Bose to make further researches in psychology. Bose's experiment on plant response led him to the discovery that an animal organ, a plant and even a piece of tin, react similarly to certain outside stimuli which excite or exhaust them.

In the light of this new knowledge of the behaviour of the living and the non-living, presented in irrefutable scientific proof, Tagore found an echo of the Upanishadic saying: "This whole universe, all that reacts, is born of a life-force, and is quivering with a touch of animation."

Bose was keen on seeing his friend crowned with fame. He would not allow Tagore to bury himself in an unknown Bengali village. When in England, he expressed his wish to publish Tagore's short stories which could compete with Norwegian, Swedish and Italian stories that were so popular in the West.

Tagore's poems proved a handicap. They were so utterly untranslatable into English! Bose was equally concerned about the technical department of Tagore's Santiniketan.

In spite of his assurance that in future it would grow into a university, he could not dispel Tagore's anxiety over it, and that pained Bose. He did not want Tagore to undergo any physical or mental suffering.

Extracts from Bose's letters to Tagore reveal his affection for, and dependence on Tagore: "I want to discuss many things with you, and that may take days. Send me a number of new poems and stories. We shall build a hut and occasionally stay there together.

"Only to you can I open my heart. Only with you can I work happily. If I am to continue my stay in England for a long time, you shall have to come here.

"I feel forlorn among a crowd of associates. When I feel exhausted or exalted I long for your company; you have no idea how your letters soothe me!

(To be continued.)

SRI RAMANUJA

whose 942nd Birthday was celebrated last week by all Sri-Vyshnavas.

पुण्याम्भोजविकासाय पापध्वान्तक्षयाय च ।
श्रीमानाविरभूद्भूमौ रामानुजदिवाकरः ॥

ಪುಣ್ಯಾಂಭೋಜವಿಕಾಸಾಯ ಪಾಪಧ್ವಾನ್ತ ಕ್ಷಯಾಯಚ ।
ಶ್ರೀಮಾನಾವಿರಭೂದ್ಭೂಮೌ ರಾಮಾನುಜದಿವಾಕರಃ ॥

"Sri Ramanuja came on Earth, like the Sun, to make the lotus of virtue bloom, and the darkness of sin disappear."

Max Muller wrote, "We ought, therefore, to look on Ramanuja as a perfect equal of Shankara, so far as his right of interpreting Badarayana's Sutras according to his opinion is concerned. It is the same here as everywhere in Hindu philosophy. The individual philosopher is but the mouth-piece of tradition, and that tradition goes back, further and further, the more we try to fix it chronologically. While Shankara's system is Advaita, i.e., absolute Monism, that

of Ramanuja has been called Vishishta-Advaita, the doctrine of Unity with Attributes, or Monism with a difference i.e., inclusive of the material world."

Annie Besant wrote, "Here a Great Sage has helped us,—one of the Great Ancient Indian writers who have devoted themselves to the teaching of the Higher Spiritual Truths, the sage Ramanuja. He has dealt with the preliminary stages by which man develops devotion, by which he may gradually prepare himself to be a receptacle of real Love.

Romesh Chandra Dutt wrote, "Ramanuja was the first of this glorious band of modern Hindu reformers. He lived in Southern India in the eleventh century; he proclaimed the unity of God under the name of Vishnu; and he preached the love of God as the way to salvation. Sectarian opposition compelled him to fly from his own country; and in Mysore he converted the king and the people to his own faith, and established seven hundred monasteries dedicated to the faith of Vishnu."

Swamy Vivekananda wrote "Shankara with his great intellect had not, I am afraid, as great a heart; Ramanuja's heart was greater. He felt for the down-trodden, he sympathised with them. He took up the ceremonies, the accretions that had gathered, made them pure so far as could be, and instituted new ceremonies, new methods of worship for the people, who absolutely required these. At the same time he opened the door to the highest spiritual worship from the Brahmin to the Pariah."

HANDEL

Slipping into a concert hall, a burly man sat down quietly and listened to an orchestra playing a piece of music by Handel, the great composer. When it ended, he turned to a stranger sitting next to him and asked: "What do you think of that composition?"

"It's very poor stuff," was the reply.

"I quite agree—and I thought so when I wrote it," replied the big man, smiling!

That was typical of Handel, the German-born genius who became a naturalized English subject, lived in Britain for fifty years, and whose death 200 years ago will be commemorated by music lovers in many parts of the world this month, with special performances of his best-known works.

He was always a severe critic of his own music—and of some of the singers who did not perform his choral works to his liking. He called two "a pair of hussies", and another a "she-devil" because she was out of tune. His nasty temper led to his being nick-named the "Great Bear," but he had a heart of gold.

Each year he gave a concert for London's Foundling Hospital, and remembered that institution in his will. The house where he lived and died, in Brook Street, in the heart of London's Mayfair, still stands to-day.

Among Handel's greatest works is the Messiah, which he composed in less than three weeks in 1741 when he was fifty-six and had been before the public as composer, producer and performer for thirty-six years.

The story goes that it was Handel's one great wish that he might achieve the privilege of dying on Good Friday. His wish was granted. He collapsed after conducting a performance of the Messiah at Covent Garden, and lingered on until the night of Good Friday, 1759!

DANGEROUS LIVING

How would you like to earn a living by performing feats that could mean death twice nightly? Thousands of circus entertainers and variety performers all over the world, face this risk almost every single day of their lives in order to earn their bread and butter and to "give the public what it wants."

Stunts seem to get even more daring as each season passes, and more and more of these entertainers dream up "impossible" feats to make sure of continuous bookings.

The reaction of audiences who watch these death-defying acts is really quite blase—the people who perform them are casually dismissed under the assumption that "they must have nerves of iron." But one such trouper, at least, has given up this extremely hazardous way of earning a living, preferring to take up a "humdrum" occupation which at least ensures that he will stay in one place.

He is Senor Luis Raluys, who recently retired from his post as "Human Cannon-ball" with Chipperfield's Circus, one of the most popular touring circuses in the British Isles.

In the ten years of his appointmeut as human cannon-ball with Chipperfield's, 43-year-old Raluys has had no less than 17 prolonged stays in hospitals while receiving treatment, for breaking his neck twice, his collar bone three times, his legs four times, and so many broken ribs that he has lost count!

On retiring, he said that his wife who fired him 50 years from the cannon at speeds of 60 to 70 miles an hour, was not "aiming too good these days!" In broken English, the Spanish-born human cannon-ball went on to explain a few of the occupational hazards which beset people of his profession:

"I am not sleeping so well," he said. "I am having night-mares that I am flying straight to the cemetery.

"I say to myself: 'Luis, you must be getting crazy in the head. There must be some easier way of making a living than this accursed cannon.' For weeks, I am counting the number of times more I have to do it.

"I am a religious man, but what is the use of praying inside the cannon? If it fires yoo too far you land in the seats, and if it does not fire you far enough, you land in the ring!"

He added that as soon as he retired, he would go to a little place near Barcelona, in Spain, where he would "drink a million litres of wine!"

But the public must still be given "what it wants" despite the feelings of the performers themselves, and there are, of course, many other death-defying acts still touring the roads. The most incredible of these which has recently hit Europe, is the act of the escapologist, Alan Alan.

Taking part in the Magic Circle Festival week in England, Alan recently treated Londoners to an awesome spectacle. Firstly he was fastened securely into a straight-jacket, handcuffed, and then chained. Then a rope was fastened around him and he was hoisted to a height of 60 feet above the river Thames.

This rope was saturated with petrol, and once Alan was elevated, one of his assistants set fire to it.

He somehow or other managed to release himself from the straight-jacket, handcuffs and chains before the rope disintegrated, and he swam to the safety of the bank as the flames were licking the knot which secured the rope to the chain-encircled jacket he had just wringgled out of!

(To be continued.)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831. to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., PH.D., Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12

LIBRARY EDITION .... „ 8

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XIX No. 32] Monday 25-5-1959 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

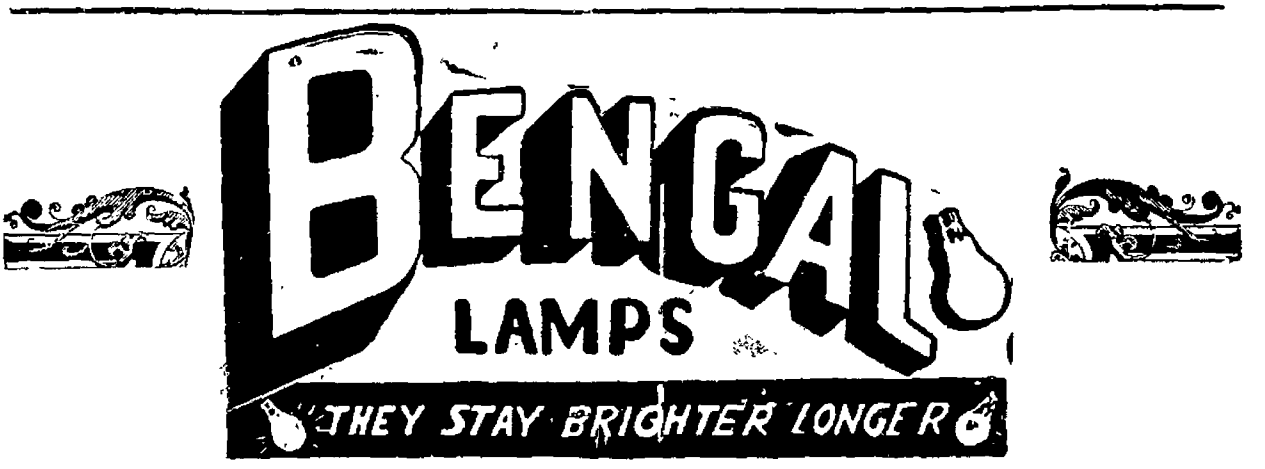
In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up



ಗಾಂಧಿಸ್ಮೃತಿ.

[ಬೆಂಗಳೂರು ಆಕಾಶವಾಣಿಯಿಂದ ಪ್ರತಿ ಶುಕ್ರವಾರ ಪ್ರಾತಃಕಾಲ ಪ್ರಸಾರವಾಗುತ್ತಿರುವ "ಗಾಂಧಿಸ್ಮೃತಿ" ಸರಣಿಯಲ್ಲಿ ತಾರೀಖು 27-2-59ರಲ್ಲಿ ಜಿ. ಆರ್. ಜೋಸ್ಯರವರ ಭಾಷಣ.]

ಈ ಶತಮಾನದ ಪ್ರಥಮಾರ್ಧದಲ್ಲಿ ಹಿಮವತ್ಪರ್ವತದ ಅತ್ಯುನ್ನತ ಶಿಖರಗಳೆಂದು ಖ್ಯಾತಿವೆತ್ತ ಕಂಚನಗಂಗ ಧವಳಗಿರಿ ಗೌರೀಶಂಕರ ಇವುಗಳಂತೆ ಭಾರತದ ಜನಸ್ತೋಮದಲ್ಲಿ ಅತ್ಯುನ್ನತರಾಗಿ ಕಂಗೊಳಿಸಿದವರು ರವೀಂದ್ರನಾಥ ಟಗೋರ್, ಅರವಿಂದಘೋಷ್, ರಮಣ ಮಹರ್ಷಿ, ಮತ್ತು ಮಹಾತ್ಮಗಾಂಧಿ. ಗಾಂಧಿಯವರು ಇತರ ಮೂವರಿಗಿಂತ ತಮ್ಮ ಸತ್ಯಸಂಧತೆ, ಜಿತೇಂದ್ರಿಯತೆ, ದೃಢಮನಸ್ಕತೆ, ದೀನರಕ್ಷಣವಲ್ಲಿ ಉತ್ಸುಕತೆ ಇವುಗಳಿಂದ ಜಾಜ್ವಲ್ಯರಾಗಿ ಜನರ ಮನಸ್ಸನ್ನು ಆಕರ್ಷಿಸಿದ್ದರು.

ಗಾಂಧಿಯವರು ಚಂದ್ರಹಾಸನಂತೆ, ಪ್ರಹ್ಲಾದನಂತೆ, ಹರಿಶ್ಚಂದ್ರನಂತೆ, ಶಿಬಿಯಂತೆ, ಶ್ರೀ ರಾಮನಂತೆ, ಜನ್ಮತಃ ನಿರ್ಲಿಪ್ತರಾಗಿ ಧರ್ಮಪ್ರವರ್ತಕರಾಗಿರಲಿಲ್ಲ. ಆದರೆ ದುಸ್ಸಹವಾಸದಿಂದ ಬಾಲ್ಯದಲ್ಲಿ ಅಮಾರ್ಗದಲ್ಲಿ ಕಾಲಿಟ್ಟರೂ, ಆತ್ಮಬಲ ಮತ್ತು ದೈವಕೃಪೆಯಿಂದ ಪುನಃ ಜೇತರಿಸಿಕೊಂಡು ಸನ್ಮಾರ್ಗಕ್ಕೆ ತಿರುಗಿ ಜನರಿಗೆ ಮೇಲ್ಪಙ್ತಿಯಾದರು.

ಮನಸ್ಥೈರ್ಯವಿಲ್ಲದೆ ಇಂದ್ರಿಯಪರವಶರಾಗಿ ಜನರು ಕೆಟ್ಟಮಾರ್ಗಕ್ಕೆ ಬೀಳಬಹುದು. ಆದರೆ ಜೀವಾವಧಿ ಅದರಲ್ಲೇ ನಿರತರಾಗದೆ ಕೆಸರಿನಲ್ಲಿ ಕಾಲಿಟ್ಟವರು ಕಾಲನ್ನು ತೊಳೆದುಕೊಂಡು ಒಳ್ಳೆಯ ದಾರಿಯಲ್ಲಿ ಹೋಗುವಂತೆ ಸನ್ಮಾರ್ಗಕ್ಕೆ ಹಿಂತಿರುಗಬಹುದೆಂಬುದಕ್ಕೆ ಗಾಂಧಿಯು ಮಾರ್ಗದರ್ಶಕರಾದರು.

ಆ ಅಂಶದಲ್ಲಿ ಈದಿನ ನಾವು ಸ್ವಲ್ಪ ಉಪಹರಿಸಬಹುದು.

ಗಾಂಧಿಯವರ ಚರಿತ್ರೆಯು ವಿವರ 20 ವಾಲ್ಯೂಮುಗಳಲ್ಲಿ ಪ್ರಚಾರವಾಗಿರುವಾಗ 10 ನಿಮಿಷದಲ್ಲಿ ಅದನ್ನು ಕ್ರೋಡೀಕರಿಸುವುದೆನ್ನುವುದು ಕಾಶ್ಮೀರದ ಶಾಲುವನ್ನು ಉಂಗುರದೊಳಗೆ ನೊಳೆಸುವಂತೆ ಅಸಾಧ್ಯ. ಆದರೆ ತುಂಬಿದ ಕೆರೆಯಲ್ಲಿ ಒಂದು ಚೊಂಬು ನೀರು ತೆಗೆದುಕೊಳ್ಳುವಂತೆ ಅವರ ಚರಿತ್ರೆಯ ಒಂದು ಕಾಂಡದ ಕೆಲವಂಶಗಳನ್ನು ತೆಗೆದುಕೊಂಡು ಶಬ್ದಚಿತ್ರವಾಗಿ ಶ್ರೋತೃಗಳಿಗೆ ತೋರಿಸಬಹುದು.

ಇದು ಬಾಲಕಾಂಡ. ಗುಜರಾತ್‌ನಲ್ಲಿ ಪೋರ್ಬಂದರ್ ಎಂಬ ಸಣ್ಣ ಸಂಸ್ಥಾನ. ಗಾಂಧಿಯವರು 1869ರಲ್ಲಿ ಪೋರ್ಬಂದರಿನಲ್ಲಿ ವೈಶ್ಯಕುಲದಲ್ಲಿ ಹುಟ್ಟಿದರು. ತಾತನೂ, ದೊಡ್ಡಪ್ಪನೂ, ತಂದೆಯೂ ಆ ಸಂಸ್ಥಾನದಲ್ಲಿ ದಿವಾನರಾಗಿದ್ದರು. ಮೋಹನದಾಸ್ ಕರಂಚಂದ್ ಗಾಂಧಿಯು ದಿವಾ ಕಚಗಾಂಧಿಯ ನಾಲ್ಕನೇ ಹೆಂಡತಿಯ ಮೂರನೇ ಮಗ.

ಬಾಲಕನಿಗೆ 8 ವರ್ಷದತನಕ ಪೋರ್ಬಂದರಿನಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸ. ನಂತರ ತಂದೆಗೆ ರಾಜಕೋಟೆಯಲ್ಲಿ ಕೆಲಸವಾಗಲು ಅಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸ. ಬಾಲಕನಿಗೆ ತಂದೆತಾಯಿಗಳಲ್ಲಿ ಅಣ್ಣಂದಿರಲ್ಲಿ ಅತುಲವಾದ ಪ್ರೀತಿ ಮತ್ತು ಗೌರವ. ತಾಯಿ ಮಹಾಸಾಧ್ವಿ. ಮಡಿಯಾಗಿ ಮುಂದಿರಕ್ಕೆ ಹೋಗಿ ದೇವರದರ್ಶನವಿಲ್ಲದೆ ಊಟವಿಲ್ಲ. ಚಾತುರ್ಮಾಸದಲ್ಲಿ ಒಪ್ಪತ್ತು ಊಟ. ಚಾಂದ್ರಾಯಣವ್ರತದಲ್ಲಿ ೨-೩ ದಿನಗಳೂ ಉಪವಾಸ. ಒಂದು ಚಾತುರ್ಮಾಸದಲ್ಲಿ ದಿನ ಬಿಟ್ಟು ದಿನ ಊಟ. ಅದೂ ಸೂರ್ಯನನ್ನು ದರ್ಶಿಸಿದ ನಂತರ. ಮೋಡವಾಗಿದ್ದರೆ ಮೋಹನ್‌ದಾಸ್ ಬಾಗಿಲಲ್ಲಿ ನಿಂತು ಆಕಾಶವನ್ನು ನೋಡುತ್ತಿದ್ದು ಮೋಡಗಳ ಮಧ್ಯೆ ಸೂರ್ಯನನ್ನು ಕಂಡತಕ್ಷಣ, "ಅಮ್ಮಾ ಸೂರ್ಯ ಬಂದ" ಎಂದು ಕೂಗುವದು. ಅಮ್ಮ ಹೊರಗೆ ಬರುವ ಹೊತ್ತಿಗೆ ಸೂರ್ಯ ಮರೆಯಾಗಿಬಿಟ್ಟಿದ್ದರೆ, "ಹೋಗಲಿ, ಈವತ್ತು ನಾನು ಊಟಮಾಡಕೂಡದೆಂದು ದೇವರ ಇಚ್ಛೆ," ಎಂದು ತೃಪ್ತಳಾಗಿ ಒಳಗೆ ಹೋಗುವದು!

ರಾಜಕೋಟೆಗೆ ಬಂದಮೇಲೆ ತಂದೆಗೆ ಬಹುಕಾಲ ಕಾಯಿಲೆ. ಚಿಕಿತ್ಸೆಗಾಗಿ ಪೋರ್ಬಂದರಿನಲ್ಲಿ ಸ್ವಲ್ಪಕಾಲ ಇರಲು ಅಲ್ಲಿ ಒಬ್ಬ ಪೌರಾಣಿಕರಿಂದ ರಮ್ಯವಾಗಿ ಚಿತ್ತಾಕರ್ಷಕವಾಗಿ ತುಲಸೀರಾಮಾಯಣ ಪಠನ. ಅದು ಬಾಲಕ ಮೋಹನ್‌ದಾಸಿಗೂ ಹೃದಯಂಗಮವಾಗಿದ್ದಿತು. ಅದೇ ಜೀವಾವಧಿ ರಾಮಭಕ್ತಿಗೆ ಕಾರಣವಾಗಿದ್ದಿತು. ಅಲ್ಲದೆ ಬಾಲ್ಯದಲ್ಲಿ ಕತ್ತಲಲ್ಲಿ ದೆವ್ವ ಪಿಶಾಚಿಗಳ ಶಂಕೆ. ಅದರ ನಿವಾರಣೆಗೆ ಅವರ ಮನೆಯಲ್ಲಿ ಒಬ್ಬ ಸೇವಕ ರಾಮನಾಮಸ್ಮರಣೆಯನ್ನು ಕಲಿಸಿದ್ದಳು.

ಸ್ಕೂಲ್ ವಿದ್ಯಾಭ್ಯಾಸದಲ್ಲೂ ಸುಳ್ಳುಹೇಳುವುದಕ್ಕಾಗಲೀ ತಿಳಿದವನಂತೆ ನಟಿಸುವುದಕ್ಕಾಗಲಿ ಇಷ್ಟವಿಲ್ಲ. ಒಂದು ದಿನ ಒಬ್ಬ ಯೂರೋಪಿಯರ್ ಕ್ಲಾಸಿಗೆ ಇನ್‌ಸ್ಪೆಕ್ಷನ್‌ಗೆ ಬಂದರು. ಕೆಟಲ್, "Kettle", ಎಂಬ ಪದಕ್ಕೆ ಸ್ಪೆಲಿಂಗ್ ಬರೆಯಹೇಳಿದರು. ಮೇಷ್ಟರು ಕಾಲಿನಿಂದ ಸನ್ನೆಮಾಡಿ ಸೂಚನೆ ಕೊಟ್ಟರು. ಎಲ್ಲಾ ವಿದ್ಯಾರ್ಥಿಗಳೂ ಅವರಂತೆ ಸ್ಪೆಲಿಂಗ್ ಬರೆದರು. ಮೋಹನ್‌ದಾಸ್ ಮಾತ್ರ ಅದು ಮೋಸವಾಗುವುದೆಂದು ಸನ್ನೆಯನ್ನು ಗಮನಿಸದೆ ತನಗೆ ತಿಳಿದಂತೆ ಬರೆದನು. ಕ್ಲಾಸಿನಲ್ಲಿ ಇವನೊಬ್ಬನದೇ ತಪ್ಪಾಯಿತು!

ಸ್ಕೂಲಿನಲ್ಲಿ ಸಂಸ್ಕೃತಕ್ಕೂ ಪರ್ಷಿಯನ್ನಿಗೂ ಪೋಟಿ. ಕೆಲವು ಹುಡುಗರು ಪರ್ಷಿಯನ್ನು ಸುಲಭ, ಮೇಷ್ಟರೂ ಒಳ್ಳೆಯವರು, ಎಂದು ಗಾಂಧಿಯನ್ನು ಆಕ್ಲಾಸಿಗೆ ಒಯ್ದರು. ಮಾರನೆಯದಿನ ಸಂಸ್ಕೃತ ಪಂಡಿತರು ಗಾಂಧಿಯನ್ನು ಹತ್ತಿರಕ್ಕೆ ಕರೆದು ಮನನೊಂದು, "ಮೊಗು, ನೀನು ವೈಷ್ಣವರ ಮಗನಾಗಿ ನಮ್ಮ ಸಮಸ್ತಕ್ಕೂ ಆಧಾರವಾದ ಸಂಸ್ಕೃತವನ್ನೇ ಬಿಟ್ಟು ಪರಭಾಷೆಗೆ ಹೋಗಬಹುದೇ? ನಿನಗೆ ಕಷ್ಟವಾದರೆ ಹೇಳಿಕೊಡುವದಕ್ಕೆ ನಾನಿಲ್ಲವೆ," ಎಂದು ಸಂಬೋಧಿಸಲು ಗಾಂಧಿಯು ನಾಚಿಕೆಪಟ್ಟು ಸಂಸ್ಕೃತಕ್ಕೆ ಹಿಂತಿರುಗಿದನು. ಆಗ ಕಲಿತ ಸಂಸ್ಕೃತವೇ ಕಾಲಾಂತರದಲ್ಲಿ ಭಗವದ್ಗೀತಾದಿಗಳನ್ನು ತಿಳಿಯುವದಕ್ಕೆ ಸಹಾಯಕವಾಯಿತೆಂದು ಗಾಂಧಿಯು ಹೇಳಿದ್ದಾರೆ.

"ಶ್ರಾವಣ ಪಿತೃಭಕ್ತಿ ನಾಟಕ" ಎಂದೊಂದು ಪುಸ್ತಕ. ಶ್ರಾವಣನೆಂಬ ಹುಡುಗನು ಕುರುಡರಾದ ತನ್ನ ತಂದೆ ತಾಯಿಗಳನ್ನು ಅಡ್ಡೆಯಲ್ಲಿ ಕೂರಿಸಿ ಎತ್ತಿಕೊಂಡು ಹೋಗಿ ಯಾತ್ರೆಗಳನ್ನು ಮಾಡಿಸಿ ಉಪಚರಿಸುವ ಚಿತ್ರ. ಉಪಟಳವೂ ಅದರ ಕತೆಯೂ ಮೋಹನ್‌ದಾಸನ ಮನಸ್ಸಿನಲ್ಲಿ ಪ್ರತಿಫಲಿಸಿದವು. ಹಾಗೆಯೇ "ಹರಿಶ್ಚಂದ್ರ" ಎಂಬ ನಾಟಕವನ್ನು ನೋಡಲು ಸತ್ಯದನೆಲ್ಲೆಯು ಮನಸ್ಸಿನಲ್ಲಿ ನಾಟಿತು.

[ಆಕಾಶವಾಣಿಯವರ ಸಮ್ಮತಿಯಿಂದ]

ಬಾಲಕನಿಗೆ ೧೩ ವರ್ಷಕ್ಕೆ ಮದುವೆ! ರಾಮ ಲಕ್ಷ್ಮಣ ಭರತರ ಮದುವೆಯಂತೆ ಪುರ್ಬಂದರಿನಲ್ಲಿ ಗಾಂಧಿ, ಅವರಣ್ಣ, ದೊಡ್ಡಪ್ಪನ ಮಗ, ಮೂರುಜನಕ್ಕೂ ಏಕಕಾಲದಲ್ಲಿ ಮದುವೆ! ರಾಜಕೋಟೆಯಿಂದ ಪುರ್ಬಂದರಿಗೆ ೧೫೦ ಮೈಲಿ; ೫ ದಿನ ಪ್ರಯಾಣ. ತಂದೆಗೆ ಮಾರ್ಗದಲ್ಲಿ ಗಾಡಿಉರುಳಿ ಮೈಕೈಯೆಲ್ಲಾ ಘಾಯಗಳು. ಬ್ಯಾಂಡೇಜ್ ಕಟ್ಟಿಕೊಂಡು ಮದುವೆಯ ಸಂಭ್ರಮ!

"ವಿವಾಹೋ ವಿದ್ಯಾನಾಶಾಯ" ಎಂಬಂತೆ ಗಾಂಧಿಯ ಅಣ್ಣನಿಗೆ ಸ್ಕೂಲೇತಪ್ಪಿತು! ಗಾಂಧಿಗೆ ಒಂದು ವರ್ಷ ಫೇಲು! ಸ್ಕೂಲಿನಲ್ಲೂ ಹೆಂಡತಿಯ ಜ್ಞಾನ!

ತಂದೆ ಕಚಗಾಂಧಿಯು ಕಾಯಿಲೆಯಿಂದ ನರಳುತ್ತಾ ಹಾಸಿಗೆಯನ್ನು ಹಿಡಿದಿದ್ದಾರೆ. ತಾಯಿ ಒಳಗಿನ ಕೆಲಸದಲ್ಲಿ ನಿರತರಾಗಿದ್ದಾರೆ ಇಬ್ಬರು ದೊಡ್ಡಮಕ್ಕಳೂ ಅವರವರ ಉದ್ಯೋಗದಲ್ಲಿ ಆಸಕ್ತರು. ತಂದೆಯ ಹತ್ತಿರ ಔಷಧಿಗಳನ್ನು ಕೊಟ್ಟು ಬೀಸುತ್ತಾ ಓದುತ್ತಾ ರಾಮನಾಮವನ್ನು ಹೇಳುತ್ತಾ ಕಾಲುಗಳನ್ನು ಒತ್ತುತ್ತಾ ಉಪಚರಿಸುತ್ತಿರುವವನು ೧೬ ವರ್ಷದ ಬಾಲಕ ಮೋಹ್ದಾಸ್. ರಾಮನೂ ಕೂಡ ದಶರಥನಿಗೆ ಹೀಗೆ ಮಾಡಿರಲಿಲ್ಲ.

ಹೀಗೆ ಬಾಲಕನು ಒಂದುಕಡೆ ಸದ್ಗುಣಗಳಿಂದ ಲೋಭಿಸುತ್ತಿದ್ದರೂ ಮುಸ್ಸಹವಾಸದಿಂದ ಆಗಾಗ ದುರ್ನಡತೆಗಳಲ್ಲಿ ಬೀಳುತ್ತಾನೆ. ಇವರ ದೊಡ್ಡಪ್ಪನೋ ಯಾರೋ ಬೀಡಿಯನ್ನು ಕುಡಿದು ಜಂಬದಿಂದ ಬಾಯಿಂದಲೂ, ಮೂಗಿನಿಂದಲೂ ಹೊಗೆಯನ್ನು ಆಕಾಶಕ್ಕೆ ಬಿಡುತ್ತಿದ್ದರು. ಇದನ್ನು ನೋಡಿ ೧೩ ವರ್ಷದ ಮೋಹ್ದಾಸಿಗೂ ಅವನ ಗೆಳೆಯನೊಬ್ಬನಿಗೂ ತಾವೂ ಹಾಗೆಯೇ ಮಾಡಿ ಹೆಮ್ಮೆಪಡಬೇಕೆಂದು ಆಸೆ. ಮೊದಲು ಅಲ್ಲಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಬೀಡಿಗಳನ್ನು ತೆಗೆದು ಕೊಂಡು ಹತ್ತಿಸಿ ಗುಟ್ಟಾಗಿ ಸೇದುವುದು. ಅಪರಿಂದ ತೃಪ್ತಿಯಾಗದಿರಲು ಮನೆಯ ಸೇವಕನ ಜೇಬಿನಿಂದ ಕಾಸುಗಳನ್ನು ಕದ್ದು ಬೀಡಿಯನ್ನು ಕೊಂಡುಕೊಂಡು ಸೇದುವುದು. ಆಸೇವಕನು ಸ್ವಲ್ಪ ಜಾಗರೂಕನಾಗಲು, ಕಾಸಿಲ್ಲದೆ ಕೊನೆಗೆ ಯಾವುದೋ ಬಳ್ಳಿಯ ತುಂಡುಗಳನ್ನು ಸೇದುವುದು. ಕಡೆಗೆ, ಹೀಗೆ ಕಷ್ಟಪಡುವುದಕ್ಕಿಂತ ಪ್ರಾಣಬಿಡುವುದು ಲೇಸೆಂದು ತೀರ್ಮಾನ. ದತ್ತೂರೀ ಬೀಜಗಳನ್ನು ತಿಂದರೆ ಪ್ರಾಣಹೋಗುತ್ತದೆಂದು ಹ್ಯಾಗೋ ತಿಳಿಯಬಂತು. ಊರ ಹೊರಗೆ ಹೋಗಿ ಕೆಲವು ದತ್ತೂರೀಬೀಜಗಳನ್ನು ಸಂಪಾದಿಸಿತಂದು ಇಬ್ಬರು ಹುಡುಗರೂ ದೇವಸ್ಥಾನಕ್ಕೆ ಹೋದರು. ಅಲ್ಲಿ ದೀಪಕ್ಕೆ ತುಪ್ಪ ಹಾಕಿ ದೇವರಿಗೆ ನಮಸ್ಕರಿಸಿ ಬಂದು ಮೂಲೆಯಲ್ಲಿ ಕುಳಿತು ಇಬ್ಬರೂ ಕೆಲವು ಬೀಜಗಳನ್ನು ನುಂಗಿದರು. ದತ್ತೂರಿಯಿಂದ ಪ್ರಾಣ ಹೋಗಲಿಲ್ಲ. ದೇವರ ದಯೆಯಿಂದ ಜ್ಞಾನೋದಯವಾಯಿತು. ಪ್ರಾಣಬಿಡುವದಕ್ಕಿಂತ ಬೀಡಿಯನ್ನು ಬಿಡುವುದು ಮೇಲೆಂದು ಅಂದಿನಿಂದ ಅದನ್ನು ಬಿಟ್ಟರು!

ಸ್ಕೂಲಿನಲ್ಲಿ ಇನ್ನೊಬ್ಬ ಗೆಳೆಯ ಗಂಟುಬಿದ್ದ, ಅವನು ಇವರ ಎರಡನೆಯ ಅಣ್ಣನನ್ನೇ ಹಿಡಿತ. ಅವನಲ್ಲಿ ಎಲ್ಲಾ ದುರ್ನಡತೆಗಳೂ ಇತ್ತು. ಅವನ ಸಹವಾಸ ಬೇಡವೆಂದು ತಾಯಿ, ಅಣ್ಣ, ಹೆಂಡತಿ ಎಲ್ಲರೂ ಹೇಳಿದರೂ ಮೋಹ್ದಾಸ್, "ಹೆದರಬೇಡಿ, ನಾನು ಕೆಟ್ಟವನಾಗುವದಿಲ್ಲ. ಅವನನ್ನು ಒಳ್ಳೆಯ ದಾರಿಗೆ ತರುತ್ತೇನೆ," ಎಂದು ಹೇಳಿ ಅವನೊಡನೆ ಸೇರಿದ. ಕಡೆಗೆ ತಾನೇ ಅವನ ಬಲೆಗೆಬಿದ್ದ. ಅವನ ಮೊದಲನೇ ಉಪದೇಶ ಮಾಂಸಾಹಾರ! ಮಾಂಸಾಹಾರದಿಂದ ಕಾಯಪುಷ್ಟಿಯುಂಟಾಗಿ ಮನುಷ್ಯನು ಸಮರ್ಥನಾಗುತ್ತಾನೆಂತಲೂ, ಮೇಷ್ಟರುಗಳಲ್ಲಿ ಅನೇಕರು ಗುಟ್ಟಾಗಿ ಅದನ್ನು ಸೇವಿಸುತ್ತಾರೆಂತಲೂ, ಬ್ರಿಟಿಷರು ಮಾಂಸಾಹಾರಿಗಳಾದ್ದರಿಂದಲೇ ಅವರು ನಮ್ಮನ್ನು ಆಳುತ್ತಿದ್ದಾರೆಂತಲೂ, ಅವರನ್ನು ಓಡಿಸಬೇಕಾದರೆ ನಾವೂ ಮಾಂಸಾಹಾರಿಗಳಾಗಬೇಕೆಂದೂ ಅವನ ಬೋಧನೆ. ಕಡೆಗೆ ದೇಶದ ಹಿತದೃಷ್ಟಿಯಿಂದ ಹಾಗೆಮಾಡುವದಕ್ಕೆ ಮೋಹ್ದಾಸ್ ಒಪ್ಪಿದ. ಮೊದಲು ರುಚಿಸಲಿಲ್ಲ. ಕಾಲಕ್ರಮದಲ್ಲಿ ರುಚಿಏರಿತು. ಈ ಏರ್ಪಾಡು ಗುಟ್ಟಾಗಿ ಎಲ್ಲೋ ಟ್ರಾವಲರ್ಸ್ ಬಂಗಲೋವಿಗೆ ಹೋಗಿ. ಮನೆಯಲ್ಲಿ ತಾಯಿ ರಾತ್ರಿ ಊಟಕ್ಕೆ ಕರೆದರೆ "ಹಸಿವಿಲ್ಲ", "ಭುಕ್ತಾಯೈಲಗ್ತ, ಮಾಯಿ," ಎಂದು ಸಬೂಬು. ಇದು ಒಂದು ವರ್ಷಕಾಲ ನಡೆದು ತಾಯಿಗೂ ಹೀಗೆ ಸುಳ್ಳುಹೇಳಿ ಮೋಸಮಾಡುವದಕ್ಕಿಂತ ಅದನ್ನೇ ತ್ಯಜಿಸುವುದು ಲೇಸೆಂದು ಅದನ್ನು ಬಿಟ್ಟ.

ಹೀಗೆಯೇ ಇನ್ನೊಂದು ದುರ್ನಡತೆಗೂ ಗಾಂಧಿಯನ್ನು ಗೆಳೆಯನು ಸೆಳೆದಿದ್ದ. ಆದರೆ ಗಾಂಧಿಯು ಸ್ವಲ್ಪ ನಾಚಿಕೆ ಪ್ರಕೃತಿಯಾದ್ದರಿಂದ ಅದು ಮುಂದುವರೆಯಲಿಲ್ಲ.

ಕಾಲನ್ನು ಹಳ್ಳಕ್ಕೆ ಮಡಗಿದರೆ ಜಾರುವುದು ಖಂಡಿತ. ಅಣ್ಣನು ೬೫ ರೂಪಾಯಿ ಸಾಲಾಮಾಡಿಕೊಂಡಿದ್ದ. ದೊಡ್ಡವರಿಗೆ ಹೇಳುವದಕ್ಕಿಲ್ಲ. ಅವನತೋಳಿಗೆ ಚಿನ್ನದ ತಾಯಿತಿಯುಕಟ್ಟಿತ್ತು. ಗಾಂಧಿಯು ಅದರಲ್ಲಿ ಒಂದು ತುಂಡನ್ನು ಕತ್ತರಿಸಿಮಾರಿ ಸಾಲವನ್ನು ತೀರಿಸಿದನು!

ಇದಕ್ಕೆ ಅಂತರಾತ್ಮನು ಬಹಳನೊಂದು ಈ ಕೆಟ್ಟಕೃತ್ಯವನ್ನು ತಂದೆಗೆ ಅರುಹಿ ಅದಕ್ಕೆ ಶಿಕ್ಷೆಯನ್ನು ಕೋರಬೇಕೆಂದು ಬಲವಾಗಿ ಪ್ರೇರೇಪಿಸಿತು. ಅದರಂತೆ ಗಾಂಧಿಯು ವಾಚಾಹೇಳುವುದಕ್ಕೆ ಧೈರ್ಯವಿಲ್ಲದೆ, ಎಲ್ಲವನ್ನೂಬರೆದು ಮುಂದೆ ಹೀಗೆಮಾಡುವುದಿಲ್ಲವೆಂದೂ ಈಗ ಮಾಡಿದ್ದಕ್ಕೆ ಶಿಕ್ಷೆವಿಧಿಸಬೇಕೆಂದೂ ಕೋರಿ ಕಾಗದವನ್ನು ಹಾಸಿಗೆಯಲ್ಲಿ ಮಲಗಿದ್ದ ತಂದೆಯಕೈಗೆ ಕೊಟ್ಟು ಮೌನದಿಂದಿದ್ದನು. ತಂದೆಯು ಕಾಗದವನ್ನು ಓದಿ ನೋಡಿ ಏನನ್ನೂ ಹೇಳದೆ ಅತಿದುಃಖದಿಂದ ಕಣ್ಣೀರುಸುರಿಸಿದನು. ಅದೇ ಗಾಂಧಿಗೆ ಪರಮಶಿಕ್ಷೆಯಾಯಿತು!

ಅಂದಿನಿಂದ ಗಾಂಧಿಯ ಮನೋಭಾವವು ಬದಲಿ, ಮನೆಯಲ್ಲಿದ್ದ ಮನುಸ್ಮೃತಿ ಮುಂತಾದ ಗ್ರಂಥಗಳ ಸಂಪರ್ಕದಿಂದ ಮನುಷ್ಯನಿಗೆ ಧರ್ಮವೇ ಮುಖ್ಯವೆಂದೂ, ಅದಕ್ಕೆ ಸತ್ಯವೇ ಮೂಲವೆಂದೂ ನಂಬಿಕೆ ಹುಟ್ಟಿ, ಮುಂದಿನ ೬೦ ವರ್ಷಗಳಕಾಲ ಆ ತತ್ವವನ್ನೇ ತನ್ನ ಜೀವನದಲ್ಲಿ ಆಚರಣೆಗೆ ತಂದು ಭಾರತೀಯರಲ್ಲಿ ಅಗ್ರಣಿಯೆಂದೂ ಪ್ರಪಂಚಕ್ಕೆಲ್ಲಾ ಮಾರ್ಗದರ್ಶಿಯೆಂದೂ ವಿಖ್ಯಾತರಾದರು!

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್.

"ಮುಂಡಯಂ ಶ್ರೀವೈಷ್ಣವ ಮಹಾಜನರ ಚರಿತ್ರೆ"

Compiled and edited by a Committee of prominent Mandayams in Madras.
200 pages of matter and 36 illustrations.
Rs. 3/- only.
Coronation Press,
Mysore

The Rationalist

SRI RAMANUJA

On the 17th instant, the Sree-Vyshnava Seva Mandali of Mysore celebrated the 942nd Jayanti of Sri Ramanujacharya, the great religious teacher, under the Presidentship of Sri G. R. Josyer.

After invocation, Sri M. V. Krishnaswamy, B.Sc., Honorary Secretary, read messages paying tributes to Ramanuja from Vice-President of the Republic, Dr. Radhakrishnan, Bharataratna Sir M. Visweswaraya, Dr. Sir C. P. Ramaswamy Iyer, Chief Minister, B. D. Jatti, and ex-Governor, Sri K. M. Munshi.

The Chairman, welcoming the gathering, said that Ramanuja had been appraised as a great world teacher by eminent persons like Max Muller, Annie Besant, R. C. Dutt, and Swami Vivekananda, that it was wrong of Sree-Vyshnavites in Mysore to have omitted celebration of his Birthday in public, that even in sophisticated Delhi, Sri-Vyshnavas of the status of Parliament's Speaker and National Scientist, like Sri Anantasayanam Iyengar and Dr. K. S. Krishnan, had organised a "Sree-Vyshnava Siddhanta Sabha" which was most active. He welcomed Sri Vidwan Alwar Tirumaliengar Swamy, Principal, Samskrit College, Melkote, and Sri S. S. Raghavachar, M.A., Assistant Professor of Philosophy, Mysore University who would speak on the life and contribution of Ramanuja.

This was followed by a programme of music.

Presenting Secretary's Report Sri M. V. Krishnaswamy urged greater enthusiasm and co-operation among the members of the community for its upliftment. And addressing in Tamil he described the greatness of Ramanuja's contribution to India.

Sri Vidwan Alwar Tirumaliengar Swamy gave a lucid discourse in Kannada on the distinguishing qualities of Ramanuja's religious philosophy, and laid stress on the universality of its appeal, preaching that salvation was attainable by all by unreserved surrender and selfless devotion.

Professor S. S. Raghavachar in an address that was eloquent, skillful, and masterly, referred to the antiquity of Sree-Vyshnavism as a religion of Devotion, and stressed Ramanuja's part in revealing its status as a religious philosophy based on the teachings of the Vedas, the Upanishads, and the Brahma-Sutras.

Sri M. N. Narasimhan, M.A. Lecturer, Maharani's College, speaking by request, made an eloquent survey of Ramanuja's philosophy as compared with the other systems current in India.

Mangalaarathy was then offered to the portrait of Sri Ramanuja and sweets distributed to the audience.

The Secretary proposed a vote of thanks to the learned speakers and to Sri R. A. Venkatacharya and others who had contributed to the success of the great function.

TAGORE AND BOSE

(Continued from last issue.)

"In a few years' time we have come so close to each other that the more attached I get to you the more disturbing is the thought that this bondage perhaps bodes ill. You wrote: 'A year back, I could not dream that such a tie of love would grow between us.' I too feel like that. What causes such mutual affection?"

Tagore replied: "If you stay longer in Europe, I shall somehow manage to pay a visit to you. Do not at present allow your work to suffer by entering the atmosphere of turmoil in India.

"To give lectures or to coach students is not your job. You should open new vistas in the realm of knowledge."

It was not enough to lend moral support to Jagadish Chandra. Tagore asked him to state without hesitation the amount of money he needed for enjoying a long furlough without pay. Tagore was himself then under debt and regretted his inability to make any personal contribution.

He collected twenty thousand rupees from a patron and sent the amount to Bose with a note: "Shame on us if we cannot add to the small amount of money you earn by teaching in your college. It is a gift of love, and that love craves to be requited by love alone!"

Tagore felt Bose's absence intensely. It would have been such a pleasure to have Bose near him when he played the part of Raghupati in Visarjan—a drama written by him, or to press Bose's hands when he was acclaimed as a leading scientist by the Europeans. To a common friend, Tagore refused to lend a photograph of Bose which adorned his own study. How he wished he could partake of fish-broth in Bose's English home, to sit near the crackling fire, and have a good chat! What joy it would be to make Bose a prisoner of love in Santiniketan during the rainy season! But his heart waited patiently. He would not detract the attention of his friend who went abroad to plant his flag of victory. After his return Tagore would invite Bose and open his pent-up heart to him.

Tagore believed that Bose would have done no less justice to the Saraswati, the Goddess of learning, if he had chosen literature instead of science as his muse.

Bose appreciated Tagore's writings on science. When Tagore received the Nobel Prize, Bose led a party of admirers to Santiniketan and presented the poet with a mimosa plant in an earthen pot—the symbol of Bose's successful experiments in plant responses, with the words: "Friend, be victorious ever after; let God sustain you!"

Tagore was the chief organiser of the reception given to Bose on his return to India from England in 1917. In one of his many books dedicated to Bose, Tagore wrote: "You gave us truth. I, in exchange, am sending you mere words and fanciful imagination!"

Later Bose repaid the compliment by sending a copy of Avyakta—a collection of his essays with the inscription: "Today the glow of a fire-fly is being sent to the radiant rays of the sun, (pun on the word Rabi which mean sun, and is an abbreviation of Tagore's first name).

In 1917, the Bose Institute was opened in Calcutta. Bose's life's dream came true. From abroad Tagore hailed Bose "as the king of the seers, the epitome of man's greatness." Tagore paid a magnificent tribute to Bose in a poem, when Bose completed his seventieth year:

"O ye single-minded ascetic,
You gave speech to inarticulate.
You hearkened the heart-throb of forest.

DANGEROUS LIVING

(*Continued from last issue.*)

Among tight-rope artists, there is always a quest for the "impossible", and out of sheer pride, they attempt death-defying feats almost every day of their lives.

The greatest tight-rope walker of all was, of course, the incredible Blondin, who crossed the Niagara Falls many times on a rope, often blindfolded, and carrying someone on his back!

But Europe recently gasped when the circus act of "Bach and Kleln" decided to hitch up a rope above two points of the Bavarian Alps, and "race" each other across, crossing at a point midway which was hundreds of feet above the ground. They made it alright, and passed each other on the exact half-way point of the rope, finishing their act at exactly the same second!

Perhaps one of the most gruesome circus spectacles of all, is that which has been worked out by the American performer, Jake Plumstead. He performs twice nightly, and three times a day when he is appearing in a matinee.

What he does is to strap himself into a coffin which is laden with ten sticks of dynamite. The dynamite blows up with an almighty roar, and out of the rubble and smoke steps Jake, freed from his handcuffs, and smiling his thanks to his audience's applause! Now, this might be gratifying at the time, but it can hardly be called the easiest way to earn a living!

To earn a few pounds during their vacations, two American students have recently perfected an act which requires the boy to hang on to a trapeze with his arms, while his girl partner, strapped to his ankles which hang in mid-air, performs various gymnastics.

They do not work with a safety net, and have nowhere near the same amount of practice that the professionals insist upon. "But," as the young girl put it, "it does help us to buy the books we want for term-time and homestudy. Our public just 'lap it up,'" she added.

Another death-defying act is that performed by Tayowana, the "Painless Wonder," who is currently touring Britain's music-halls. Tayowana has made a speciality of having flaming arrows shot into his chest, and completes his act by walking off-stage on a barbed-wire ladder!

The trick which killed the famous escapologist, Houdini, has brought a certain amount of wealth to James Crossini, of Middlesbrough in England. He has managed to get out of a tank filled with water, which has been locked and fastened with Crossini upside down, his feet shackled!

Houdini, who only once performed the feat in four minutes, has been "inescapably" beaten by Crossini, who somehow or other manages to wrest his ankles free and crawl out of the tank within 1 minute 43 seconds. If he takes even a few seconds longer than this, he knows he will drown, but he always has to consider the salary he receives for giving "what the public wants"!

In deep meditation
You saw the invisible beyond the line of darkness;
Plants now find response in human mind.
On an eve, long ago
You traversed a weary path
Strewn with thorns, darkened with shadow of jealousy.
A poet friend then set laurels on your head!
And waited not for public applause.
Blessed are you!
Blessed your friends!
And blessed the land of thy birth!"

Tagore.

National Girls' High School.

100 Feet Road, Mysore.

Reopens on the 1st June 1959.

with FOURTH, FIFTH, and SIXTH Form Classes, as per Government Curricula.

Students will be educated with the Indian Cultural Back-ground.

Home Science and Social Service and National Planning instruction is also contemplated.

Kannada, Hindi, and Sanskrit are taught as second languages.

Optional Science and Arts sections are being opened.

Freeships and Half-freeships to deserving Students.

ADMISSIONS ARE NOW BEING RECEIVED.

G. R, Josyer,
M.A., F.R.E.S.
Founder and Honorary Director.

ನ್ಯಾಷನಲ್ ಗರ್ಲ್ಸ್ ಹೈ ಸ್ಕೂಲ್.

ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

1—6—1959 ದಿನ ಪುನರಾರಂಭವಾಗುತ್ತದೆ.

ಸರ್ಕಾರಿ ಕರಿಕ್ಯುಲಂ ಪ್ರಕಾರ ಫೋರ್ತ್, ಫಿಫ್ತ್, ಸಿಕ್ಸ್ತ್
ಫಾರಂ ಕ್ಲಾಸುಗಳು ಆರಂಭವಾಗುತ್ತವೆ.

ಭಾರತದ ನೈತಿಕರೀತಿಗೆ ಅನುಗುಣವಾಗಿಯೂ, ದೇಶದ ಪುನರುಜ್ಜೀವನಕ್ಕೆ ತಕ್ಕಂತೆಯೂ
ಸ್ತ್ರೀಧರ್ಮ, ಗೃಹಕಾರ್ಯ, ಸಮಾಜಕಾರ್ಯ, ಇವುಗಳಲ್ಲೂ ವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಕೊಡಲಾಗುತ್ತೆ.
ಕನ್ನಡ, ಹಿಂದಿ, ಸಂಸ್ಕೃತ, ಇವುಗಳನ್ನು ದ್ವಿತೀಯ ಭಾಷೆಯಾಗಿ ಹೇಳಿಕೊಡಲಾಗುತ್ತೆ.
ಆಪ್ಷನಲ್ ಸೈನ್ಸ್ ಮತ್ತು ಆರ್ಟ್ಸ್ ತರಗತಿಗಳನ್ನೂ ತೆರೆಯಲಾಗುತ್ತೆ.
ಅರ್ಹರಾದವರಿಗೆ ಫ್ರೀಷಿಪ್ ಹಾಫ್ ಫ್ರೀಷಿಪ್ ಕೊಡಲಾಗುತ್ತೆ.
ಅಪ್ಲಿಕೇಷ್ಗಳನ್ನು ತೆಗೆದುಕೊಳ್ಳಲಾಗುತ್ತಿದೆ.

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್,
ಎಂ.ಎ., ಎಫ್, ಆರ್. ಇ.ಎಸ್.
ಫೌಂಡರ್ ಮತ್ತು ಆನರೆರಿ ಡೈರೆಕ್ಟರ್.

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan. on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS. Nepali Khapra. Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I. "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XIX No. 33] Monday 1-6-1959 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari & Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

Mysore District Bus-Operators' Conference
WELCOME ADDRESS

BY

SRI G. R. JOSYER, M.A., F.R.E.S.,

President of the Mysore District Automobile Association,

at the Rangacharlu Memorial Hall, at 9.15 a.m. on 1—6—1959.

Sri S. Channaiah, Sri. K. Puttaswamy, Delegates to the Conference,
and Gentlemen,

On behalf of the Mysore District Automobile Association, I have great pleasure in welcoming you to this Conference. Practically this is the first Conference of the kind to be held in this fine City.

When the British in 1799 partitioned the conquests of Nawabs Hyder Ali and Tippu Sultan, and entrusted this Table-land to H. H. Mummadi Krishnaraja Wadiyar, they actually gave him a prize-piece. During the 150 years since, wise British and Indian statesmanship had given shape, beauty, and glamour to it, and made it stand out with unique distinction among the States of India and Asia. And this beautiful city had been moulded by Sir Mirza Ismail, like a Dutch craftsman in diamonds, to shine like the Kohinoor among the cities of India and the East.

Today, by a stroke of the pen, the State has been restored all the conquests of Hyder Ali and Tippu Sultan, and ranges from Bidar to Mangalore, with a large sea-front, noted cities, and numerous pilgrim and tourist centres. And Mysore City is now under the care of the Congress civic chieftains, under the guidance of an elder citizen and one of the most important Congressmen of the State, who is honouring us with his presence here today.

Seeking, as we do, to build up the prosperity of the State,—call it "Mysore",—call it "Karnataka",—as you like,—the rose will smell as sweet by either name,—it may not be inapt if we cast a glance at the prosperity for which it was famed in the past.

Manipura near our present Chamarajanagar is said to have been the Capital of Arjuna's son, Babhruvahana. It is thus described by ancients:

"It was pre-eminently a land of beauty, valour, virtue, truth. Its wealth was fabulous, and its happiness that of paradise. It was filled with people, and

not a single measure of land was unoccupied or waste. Of Solomon in all his glory it is stated that he made silver and gold at Jerusalem as plenteous as stones! So here, thousands of chariots, elephants and horses were employed in bringing the revenue in gold and silver to the treasuries, and the officers sat day and night to receive it! One Raja confessed that he sent a thousand cart-loads of gold and silver every year, merely for leave to remain quietly in his own kingdom!"

That was long ago. Recently, when in 1799 the British plundered Seringapatam, the wealth they found is thus recounted:

"A gold throne, tiger-shaped, with a jewelled canopy and crest was removed to England. And by the unrestricted plunder of the town of Seringapatam and its neighbourhood, several men of the army became rich beyond the dreams of avarice!" Colonel Wellesley, in a letter to his brother Lord Mornington, informed him that nothing exceeded what was done on 4th May, that scarcely a house in the town was left unplundered, and that in the camp bazaars jewels of the greatest value, bars of gold, and numerous other articles of value were offered for sale by soldiers, at indiscriminate prices, or exchanged for articles of nominal value. Single pearls of great value are said to be exchanged for a bottle of liquor! An army doctor was able to purchase from a soldier two bracelets set with diamonds, and the less costly one is said to have been valued at £30000 sterling, or 45 lakhs of rupees! The other bracelet was declared by the jeweller to be of such superlative value, that the jeweller could not fix a price!

"The prize Committee appointed by General Harris found in the palace an enormous and astonishing mass of wealth consisting of lakhs of specie, gold and silver plates, jewels, rich and valuable stuffs, and various other articles of great price and rarity. The jewels were found kept in large dark rooms strongly secured and sealed. In the same manner were stored the gold plate, both solid and in filigree, of which latter there was an endless variety of beautiful articles. The repositories of fire arms contained swords most magnificently adorned with gold and jewels! There were also a number of ornamental heavy articles, particularly several door-posts of ivory, of exquisite workmanship!

"A large library in excellent preservation also existed, the volumes being kept in chests, and each book having a separate wrapper. Many of them were richly adorned and beautifully illuminated. The library, except one copy of the Koran, was transferred to the newly formed College of Calcutta. The

(*Continued on page 6*)

WELCOME ADDRESS

By

SRI G. R. JOSYER, M.A., F.R.E.S.,

president of the Mysore District Automobile Association

on the occasion of the Silver Jubilee held in the

Rangacharlu Memorial Hall, Mysore, on 1-6-1959

Esteemed Sir, and Gentlemen,

It gives me great pleasure to welcome you to the Silver Jubilee of the Mysore District Automobile Association. The celebration has taken a long time to come off, and that it is coming off under such high auspices is a matter of rejoicing to the Bus-owners of Mysore.

Buses entered the life of this District some forty years ago; and expanding every year, have now reached its farthest corners and darkest interior, and form a life-giving network in the body-politic of the District, like the artery and nervous system in the human body.

It is an instance of public effort growing by its own volition and becoming one of the most shining examples of social service, and one of the most important factors of social well-being, and that with absolutely no outlay on the part of Government, but instead, with a very substantial income to its treasuries!

It was in 1927, when Bus-transport began to demand growing official attention, that Rajamantrapraveena A. V. Ramanathan, then Deputy Commissioner of Mysore, advised the formation of the Mysore District Automobile Association, and in fact inaugurated it in the District Office itself under full official auspices. Sri H. R. Krishnamurthy Rao, Retired Professor of the Maharaja's College, whose son had a bus-line, was the first President.

In 1928 I happened to organise the First Mysore State Congress, independent of the British Indian body, for promoting Reforms in the State, Sri S. Satyamurthi of Madras opening it, and doyens like Sri M. Venkatakrishnayya, Sri B. Narasinga Rao, Sri Hosakoppa Krishna Rao, and rising stars like Sris K. T. Bhashyam and Palhalli Sitaramayya, participating in it. That, I believe, led to the prominent Bus-owners of the District pitching upon me to be the Vice-President of the Automobile Association.

Trouble came shortly after. Dewan Bahadur K. Matthan, Member of Government, imposed fresh taxes on buses. They were heavy, and the Bus-owners had to decide to strike. At that juncture Sri Krishnamurthy Rao retired from the Presidentship, and their choice fell on me, and has continued during all these long years. And, thanks to the sociability and commendable good qualities of the Bus-

owners, and the co-operation of the Honorary Secretaries, the Association has survived many vicissitudes, and stands out today as the oldest Automobile Association not only in this State, but in the whole of India!

Notable among its Secretaries during the period are Sris C. Basavraja Urs, M. Mallaraja Urs, V. T. Raman, Captain Rajagopal, B. Dasarathy, B SC. HONS, S. Sangayya, B.A., V. T. Venkatram, M. Rajashekhara Murthy, B A., B L., B.COM., G. R. Ramaiah, and now Sris A. R. N. Iyengar and M. S. Shivashankar. Sri H. T. Krishniengar has been Manager during most of the period.

It is glad to celebrate its Silver Jubilee today under your benign and gracious Presidentship.

On this occasion, it wants to remember some of its past members who built it up during these years, Dharmaratnakara C. Perumal Chetty. Sri K V. Muniswamy Chetty, Captain Rajagopal, Sri M. P. Shankarappa, and Sri V. Thimmiah. Their mantles have fallen on their good sons, who are conducting their services with due regard to efficient running, welfare of employees, and welfare of the public.

Dharmaratnakara Perumal Chetty rose from modest beginning to the heights of wealth, and establishment of a widely ramified business, and lavish bestowal of charity. A polytechnic in this city bears his name, and he earned the title of Dharmaratnakara from the Government. His good son, Sri C. P. Nanjunda Chetty, is Vice-President of this Association. And our energetic Secretary, Sri A. R. N. Iyengar is their representative.

Sri K. V. Muniswamy Chetty was a very good, pious and charitable gentleman, and one of the Association's staunch mainstays from the very beginning. His son Sri K. V. Nagaraja Chetty, is now the Treasurer of the Association.

Captain Rajagopal was a pioneer in inter-state operation, running services from Mysore to Ooty. He also was for a time Honorary Secretary of the Association. His lines are now being run by his family as a Corporation.

Sri M. P. Shankarappa was one of the oldest members, and a kind and generous gentleman. His son, Sri M. S. Shivashankar is also one of our two Secretaries.

We request that you may be graciously pleased to unveil their portraits on this occasion, as a token of our abiding regard.

I tender to you the Bus-Owners' grateful thanks for condescending to preside over this Silver Jubilee.

PRESIDENT AND MEMBERS OF THE
MYSORE DISTRICT AUTOMOBILE ASSOCIATION.

(*Continued from page 3.*)

copy of Koran, written in beautiful characters with elegant ornamentations is in the Library of the Windsor Castle. The Commander-in-Chief General Harris's share of the prize money amounted to £142,202, or nearly 19 lakhs of rupees!"

Some day in the not distant future let us hope that God will endow us with similar prosperity.

Coming to the purpose for which we have assembled, Conferences are held in order to ventilate and ponder over grievances and seek remedies. The births of petrol and automobiles have changed the face of the world tremendously. In the Mysore District itself, during the last 35 years the far corners are as though flood-lit by motor transport! A new life has entered the country, and urban and rural lives have been brought nearer. While the railways have made no extensions into the interior for over 30 years, bus-transport has left no nook or corner of the State untouched, and has greatly increased the comforts of the vast rural population. Thus its contribution to the national well-being during the last 3 decades has been immense.

And after the attainment of independence, its services have only increased and not been static. In the last two general elections which raised Congress into power, bus-transport has rendered to the great organisation the utmost service.

With all that, there is a growing denial on the part of Government of the protection justly due to bus-owners as a national asset. Taxes, direct and indirect, have been multiplied, and both capital costs and maintenance costs have increased terribly. To meet Government's demands in time, bus-owners have to incur debts, and renovation and replacements have to be on credit. To discharge the accumulated liabilities is a matter of years of slow husbanding.

While that is so, the threat of Nationalisation is constantly held over their heads like the Democles' sword. The term Nationalisation would have a meaning if the bus-owners were foreigners, like the Gold Mining Companies, and the Government alone were national. But when the people and the Government are one, when the people are contributing the bulk of their costs as well as profits to Government, to cancel their licences and leave them with bus-loads of debts, is cruel and unnational!

The evil of this seems to be recognised by the Central Planners, and they have recommended to the State Governments that "Nationalisation", i.e.,

Governmentisation, should be in the form of a Corporation, and that dispossession of Bus-Operators should be on a phased programme, with sufficient notice to bus-owners, so that they may be enabled to clear their commitments, and not be left stranded!

The Government of East Punjab, it is reported, have come to an under-standing with bus-owners of that State to operate all routes on a fifty-fifty basis for the next 10 years.

That, we consider, is a reasonable and wise arrangement. We commend it to the consideration of the Government of Mysore, and we are holding this Conference under the guidance of two able and distinguished Congressmen, in order that through them our hardships may be brought home to Government, and that a policy may be evolved characterised by solicitude and statesmanship.

Sahukar Channaiah has become a famed name in this State during the last 15 years. He was a bulwork of strength to the Congress Organisation, and since its entrance into power he has exercised a potent influence on its career. As President of the State Congress until recently he has been a stimulus and driving force to the organisational as well as the administrative side of the Congress party. We claim him as a leading Mysorean, with large experience and wide influence. His consenting to perform the Opening ceremony of this Conference is a thing of happy augury to the success of its aims.

Sri K. Puttaswamy is a prominent member of the Mysore Bar, and no less prominent member of the State Legislative Assembly Ushered into politics by Sri Channaiah he is a rising politician of considerable merit. He has filled the Presidentship of the Mysore Municipal Council with distinction, and we are confident that his guidance as President of this Conference will be of immeasurable benefit to the future of private owned bus-transport in this district.

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XIX No. 34] Monday 8-6-1959 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

ADDRESS

presented to

SRI S. CHANNAIAH,

Ex-President, Mysore State Congress,

Sri S. Channaiah,

Among the careers of the rare citizens of Mysore who have attained celebrity, yours may be said to be rather strange. You are wealthy, but you do not parade wealth! You are not a politician, but you are the maker of politicians! You are not an agitator, but you have been the power behind agitators during over ten years!

You were born with the century, and during forty years or more, you were just a normal citizen engaged in conserving your wealth. You were considered just one of the rich men of Mysore.

Then the whirl-wind of politics caught you, and you became the centre of the whirl. You became the driving force, directing hand, and vanguard of the political agitation, not only of Mysore City, but of the whole State!

It looks like yesterday; but we recall the day in 1947, when, after the interview with H. H. The Maharaja when he agreed to entrust the rule to the Congress, you addressed the public in Subrayankere, and said, "I got Sri K. C. Reddy made President of the Mysore State Congress, because I knew that Congress would be called to rule, and felt that he would be the best person to head the Government."

That your choice was right is proved by the position that Sri K. C. Reddy occupies today!

You have held the wand of power for over ten years; and you have held it wisely, victoriously, masterfully. You may be said to have been the Vallabhbhai Patel of Mysore. One need not have a high-sounding name and be born in the North, in order to become a big man. The South does produce big men. Sri Rajagopalachari is one. Sri Raman is another. Sir Visweswaraya is another. And you, in your own field, may be said to be big.

We of Mysore are proud of you. We deem you as one of ourselves. You will be good enough to remember that during all your efforts the Bus-owners of Mysore have given you whole-hearted support. It seems therefore strange that under Congress Rule Bus-Operators should be looked upon as an unwanted child. As a leading elder of the Congress it behoves you to recognise the unreasonableness of this position. We hope you will use your wise guidance to see that the contemplated policy is not given effect to. We pray that God may bestow on you good health and long life, and enable you to continue the good work that you have been doing, for many years to come!

We are, with Esteem

MEMBERS OF THE MYSORE DISTRICT AUTOMOBILE ASSOCIATION.

ADDRESS

presented to

SRI K. PUTTASWAMY, B.A (Hons)., LL.B., M.L A.,

while presiding over the Mysore District Bus-Operators' Conference at the Rangacharlu Memorial Hall, at 9-15 a.m. on 1—6—1959.

Sri K. Puttaswamy,

We are happy to hold the Conference under your Presidentship. After finishing education and entering Law, you have proved your worth and become a leading member of the Mysore Bar.

The new opportunities which have opened out to non-officials presented before you a rich field in civics as well as politics. You entered the Mysore Municipal Council, and became an active promoter of civic welfare. Reward came soon, and you became the President of the Municipal Council. Even after a brief tenure of it, you have left a rich legacy behind, and set an example to subsequent occupants of that high office.

Politics then called you and claimed you.

To the light-minded Politics is glittering and attractive. They get away with rich prizes, whatever may be the reputation they earn. Their actions, policies, might cause unhappiness to millions, but they are not concerned.

But to the thoughtful and conscientious mind, Politics is a difficult field. Human nature being what it is, scheming and tactics often carry the day, and leave the wise and good man on the wayside. It caused the great Roman, Cato, to declare,

"It is not in mortals to command success, Sempronius,
We will do more, we will deserve it !"

It is not wise or good to achieve high office early in life, and to lose it quickly. There is a saying, "When anticipation is followed up by possession, romance and desire are alike gone !"

High office which deals with the fate of millions, requires mature judgment and rich experience. As a prominent actor in the Legislature, you are storing both judgment and experience. We have no doubt that they will enable you to fill high office when it comes to you, not with doubtful worth, but with assured distinction !

As our fellow-citizen, our problems are not unknown to you. We are confident that under your able guidance we shall be able to find solution to them.

We pray that God may bestow on you a long life of high worth, and enable you to promote the greatest happiness of the greatest number, and earn the commendations of your fellow-men !

We are, With esteem,
MEMBERS OF THE MYSORE DISTRCT
AUTOMOBILE ASSOCIATION

ADDRESS

presented to

SRI G. R. JOSYER, M.A., F.R.E.S,

on the occasion of the Silver Jubilee of the

Mysore District Automobile Association on 1—6--1959.

at the Rangacharlu Memorial Hall, Mysore.

Esteemed Sir,

It is usual for public men to become Presidents of an institution in its 25th year, and celebrate its Silver Jubilee and get credit. You present the rare instance of one who has been elected President all the 25 years and more, and sees the Silver Jubilee celebrated!

You are a product of the 19th century who is at home in the 20th century.

Educated in Mysore and then as a State-scholar in Madras, you entered public life early. With Sri M. Venkatakrishnaiah of revered memory you edited the Mysore Social Review and organised the First Mysore Civic and Social Conference in 1917, opened by H. H. The Yuvaraja and presided over by Sir Visweswaraya. Appointed Probationer in the new Commerce Department you went to Bangalore in 1918, and in 1919 organised the All Karnataka Harikatha Conference, with ex-Dewan V. P. Madhava Rao and Sri Karpur Srinivasa Rao.

You left Government service in 1922 as unsuitable, and returning to public service, edited the "Guardian", and organised the First Mysore Reforms' Conference with Sri S. Srinivasiengar of Madras in 1923.

Meanwhile you were creating books in English and Kannada, and as an author, was made Fellow of the Royal Economic Society and Member of the Royal Society of Literature, Great Britain, and was awarded the "Great Silver Medal" by the Institut Historique et Heraldique de France, Paris.

You organised the First Mysore State Congress with Sri S. Satya Murthy of Madras, in 1928.

You have since served in the Mysore Municipal Council, Mysore District Board, Mysore District Traffic Board, and Mysore Representative Assembly, and the National War Front Committee.

You have been President of the Mysore Journalists' Association, Merchants' Chamber, Mysore Printers' Association, and Mandayam Banking Company, Ltd., Trustee of H. H. Mummadi Krishnaraja Wodiyar Jayanti Committee, Vice President of the All India Dasara Exhibitors' Association, and Chairman of the Reception Committee of the Mysore State Pandits' Conference. You have been our President for over 27 years!

You have been Fellow of the Mysore University from 1929 to 1939, and are Member of an Experts' Sub-Committee of the Education Ministry, New Delhi.

In the field of Co-operation, you have been President of the Mysore City Co-operative Society, Mysore District Central Bank, and Chamarajapuram Co-operative Stores.

In the field of education, you single-handed founded the National Girls' High School, Mysore, which is rendering very useful service to the public.

In the literary field, you are author of "ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ", "ವ್ಯಾಪಾರ", "ಅಂಡಮ್ಯಾನ್ಸೆಗಿ", and translation of Sheridan's "School of Scandal", in Kannada, and in English of "Sociology or the Progress of Mankind", "Tippu Sultan", "Politics, Philosophy and Phantasy", and a highly commended "History of Mysore". You are Founder and Editor of "Rationalist", the remarkable English Weekly.

In Sanskrit, you have edited 20 volumes of the two Vedas, Yajurveda and Rigveda, which constitute the basis of Vedic studies in the Pathasalas all over Karnataka and Andhra; and as a crowning contribution, you have founded the International Academy of Sanskrit Research, which was opened by His Highness The Maharaja in 1951, which seeks to open the eyes of Indians to the fact that Sanskrit Culture was no less scientific than it was Religious and Philosophical. It has already brought out the 1000 year old work "Shringara Prakasha" of Maharaja Bhojaraja, several works on Agamas regarding Temple Worship, and is working on a great Manuscript, Maharshi Bharadwaja's "Vymanika Shastra" or the ancient Indian Science of Aeronautics!

This, Sir, seems a long and full record for one human being. But we pray that God may bestow on you long life, so that the record may become even longer and fuller!

We are, With esteem,

MEMBERS OF THE MYSORE DISTRICT
AUTOMOBILE ASSOCIATION.

ADDRESS

presented to

SRI T. SUBRAMANYA, B.A., LL.B.,

Minister for Law and Labour, Mysore State,

on the occasion of the Silver Jubilee of the

Mysore District Automobile Association on 1—6—1959

at the Rangacharlu Memorial Hall, Mysore.

Esteemed Sir,

We thank you for graciously accepting our invitation to preside over this function.

It is said, "Some people are born great; some achieve greatness; some have greatness thrust upon them." You were not born with a silver spoon, as son of a great father, like William Pitt or Pandit Nehru. You did not have greatness thrust upon you. You achieved greatness by your strength of character and dominant personality.

Some people are born, as we in Mysore, in towns already on the map. Some people place their towns on the map, as Shakespeare did Stratford on Avon Gandhiji did Porbundar, Sri K. C. Reddy did Kyasambally, and you have done Talekere. Talekere will long be remembered by association with your name.

The Tumkur Bar has to be proud of its member becoming the Head of Law in this great State.

You were one of Congress's most powerful fighters when it launched its struggle for power.

When Mysore witnessed the fantastic and breath-taking phenomenon of an obscure citizen playing the role of Horatio Bottomly, the gigantic swindler of Great Britain, you were the obvious choice for a Tribunal in the famous Gopala Rao Enquiry, to successfully expose its mazes and mysteries.

You were also an inevitable choice for the Presidentship of the State Congress.

And, as a mature Legislator, you now adorn the Ministry of Law and Labour.

A poet has said,

"Self-reverence, Self-knowledge, Self-control,
These three alone lead life to sovereign power.
Yet not for power (power of herself
Would come uncalled for) but to live by Law,
Acting the Law we live by without fear;
And, because right is right, to follow right
Were wisdom in scorn of consequence."

Those lines seem to be apposite in an Address to you, as Law Minister.

We pray that God may endow you with health and happiness, and enable you to serve the State and its people, so as to be acclaimed by your countrymen as a model Statesman!

We remain, With esteem,

MEMBERS OF THE MYSORE DISTRICT
AUTOMOBILE ASSOCIATION.

A SILVER JUBILEE

The Silver Jubilee of the Mysore District Automobile Association was celebrated on the 1st instant in the Rangacharlu Memorial Hall, Mysore. Sri T. Subramanya, B.A , B.L., Minister of Law and Labour, Mysore, presided.

After invocation by Srimati Gowramma Nagaraj, there was music by Smts. Sulochana and sisters, Bangalore. Sri G. R. Ramiah, read messages received from Sri K. C. Reddy, Sit C. P. Ramaswamy Iyer, Sris H. C. Dasappa, A. V. Ramanathan, Ministers Rachiah and Hegde, Dy. Minister Shamsuddin, Sri Kundanlal, and others.

Sri G. R. Josyer M A., F.R E S., President of the Automobile Association, delivered a Welcome Address noting the high-lights of the 30 years' career of the Association.

Sri A. R. N. Iyengar, the Secretary, presented an Address to Sri T. Subramanya, the Chairman, and Sri C. D. Narayana Rao presented an Address to Sri G. R. Josyer and conveyed it in a beautiful Silver Casket.

The Chairman, Minister T. Subramanya, and Sri B. N. Kenge Gowda, President of the Municipal Council, complimented the Association on its bright career, and paid tributes to Sri G. R. Josyer on guiding it for over 25 years.

He then unveiled the portraits of Sri G. R. Josyer, Sri H. R. Krishnamurthy Rao, Dharmaratnakara C. Perumal Chetty, Sri K. V. Muniswamy Chetty, Captain Rajagopal and Sris V. Thimmiah and M. P. Shankarappa.

Souvenirs were then presented to the previous office-bearers, and after a vote of thanks and National Anthem the function terminated.

National Girls' High School.

100 Feet Road, Mysore.

Reopens on the 1st June 1959.

with FOURTH, FIFTH, and SIXTH Form Classes, as per Government Curricula.

Students will be educated with the Indian Cultural Back-ground.

Home Science and Social Service and National Planning instruction is also contemplated.

Kannada, Hindi, and Sanskrit are taught as second languages.

Optional Science and Arts sections are being opened.

Freeships and Half-freeships to deserving Students.

ADMISSIONS ARE NOW BEING RECEIVED.

G. R, Josyer,
M.A., F.R.E.S.
Founder and Honorary Director.

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XX No. 1] Monday 19-10-1959. [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari & Ashtakas Complete with Swara Marks,

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

LIFE-SPAN OF 200

A noted German biologist has predicted that the normal span of life one day will be at least 200 years.

The scientist, Prof. Hans Selye, has arrived at this sensational conclusion after years of intensive research. His experiments have dealt mainly with the cultivation of animal and human tissue. In his laboratory he has succeeded in attaining what he describes as practical immortality with regard to the longevity of certain tissues. He is now convinced that what can be achieved in the laboratory test-tube should, under given circumstances, also be possible with human beings in everyday life.

He does not of course claim he can attain the same degree of immortality with human beings. But, he does believe the span of human life can be more than doubled and possibly even almost trebled. He concedes however, that a vast amount of study and research is necessary, particularly in the field of regeneration and growth of cells before this will be possible.

As might be expected, Prof. Selye's views have caused widespread interest throughout West Germany where the subject of lengthening the span of life has always remained in the fore-ground of public attention. As a matter of fact, such predictions are by no means regarded in Germany as fantastic. That life expectancy can be boosted is firmly supported by what already has been attained in this field. It is pointed out that since the times preceding the Middle Ages when Teutons in bear skins still inhabited Central Europe, life expectancy is estimated to have become nearly four times greater. According to reliable German statistics, life expectancy then was 18 years. In the Middle Ages, it moved up to 20 and was 23 in the 15th century. Two hundred years later, it was 25 and in the 18th century, 30 years.

In 1850, life expectancy was 38 years and in 1900, 46 years. During the 20th century, it rose very quickly. In 1921, it was found to be 53 years, from 1928 to 1933, 54 and in 1945, 56 years. In 1949 life expectancy was 60 years and in 1955, 67 years. To-day it is presumably close to 70. Cannot hygiene and continued medical achievements boost it even more—say, to 100, 150 or even 200 years? Prof. Selye thinks he can.

But he does not by any means stand alone. Leading scientists the world over are working on the identical problem. Only a few weeks ago, a prominent Soviet biologist claimed that the length of a person's life was primarily a question of dealing properly with the poisonous toxins in the human body which accumulate each day but are never entirely eliminated. After years of accumulation they finally cause death. If these toxins could be done away with more thoroughly, it is believed the span of human life would automatically increase.

Last year, a Rumanian woman scientist Prof Ana Aslan, caused a major sensation in German medical circles when she told a medical congress in Karlsruhe about her achievements in the field of combating the effects of old age. Her panacea was a mysterious concoction which she called "H-3" but which subsequently turned out to consist mainly of the anaesthetic, novocaine.

By simply injecting this into the muscles of her patients, she was able to achieve veritable miracles. Treatment lasted one or two years, but shortly after the first injection it was already possible to ascertain that harmone glands began to become active again and the whole nervous system favourably influenced. The reproductive organs in particular, seemed to respond favourably to this treatment and

their deterioration, caused by old age, was clearly brought to a standstil.

Madame Aslan described to her German audience how such symptoms of old age as sleeplessness, high blood pressure and even stomach ulcers disappeared after injections of novocaine had been given. Her most outstanding case, of which she is particularly proud, has now been reported in prominent West German publications. It concerns 93-year-old Maria Tabora, a former factory worker who suffered from a variety of ailments including Parkinsonism, complete deafness, acute arthritis in the right shoulder, ichthyosis, arteriosclerosis and a blood pressure of 260.

After two years of treatment by Madame Aslan she was a changed human being. Her ichthyosis had disappeared, she was able to hear again and her body became flexible! Her blood pressure went down, she was able to take long walks, her memory showed a remarkable improvement and her hair began to darken again!

Soon the lame and the halt began to come from everywhere and clamoured for treatment. Madame Aslan said she had treated 4,800, most of them from 60 to 90 years old; up to the year 1956. Of these 61 per cent said they had experienced definite improvement while 28 per cent stated they felt "very much better.".

German publications remind in this connection that the novocaine treatment was first administered by a German physician over a generation ago. He called it the impletol-theraphy. The only difference between his method and that of Madame Aslan was that he injected the drug into the afflicted points, whereas Mme. Aslan injected her "H-3" into the muscle. The Germans welcome Mme, Aslan's success because they say it proves that the Germans were right after all. Research centres for the treatment of the aged are now being demanded.

In this connection, another medical congress in Karlsruhe recently ascertained that one of the greatest dangers to good health are the kinds of fat people eat. It was declared that animal fats such as butter, lard and tallow contain saturated sebacic acids and are, therefore, particularly dangerous to persons inclining toward or suffering from arteriosclerosis. These fats also tend to increase the danger of thrombosis, it was declared. The same applied to margarine, coconut oils and olive oil.

Physicians at the congress advised using fish fats which contained none of the unhealthy ingredients, and oil derived from sun flower seeds, maize and soya beens. "Such fats are vastly healthier because they do not create substances in the human blood which produce calcification of the blood vessels, and do not enhance the danger of intravascular coagulation of the blood," it was declared.

All in all, German physicians are, of course, watching this new development with interest but those among them of the older school still have their doubts. They firmly believe that in the end the decisive element controlling longevity is "the wood out of which one is carved." If it is healthy and sound, the span of life unquestionably can be increased. But if it is soft, rickety and worm-eaten no amount of medical endeavour can save it from early decay!

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಷ್ಣುಬ್ರೈತಸಾರ	
ಜಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

The Rationalist

THE "RATIONALIST"
20TH YEAR.

Surprisingly the "Rationalist" has passed its teens, and has reached the 20th year of its existence! God's grace is really inexplicable! It started without resources. It received no one's patronage. Its editor was too much of a fatalist, and too prone to detachment, to struggle for its survival.

Yet in spite of being neglected and ill-nourished, if it has survived for 19 years and has attained majority, its stamina must be ascribed only to God's grace, like that of the Indian citizen who survives under most inhospitable conditions, and under most hopeless forms of mis-Government and malnutrition, physical and mental!

But the Rationalist cannot say that its malnutrition is mental. Its diet is all mental, variegatedly mental, culled from all ages and climes. From infancy the "Rationalist" has sought to preserve an open and receptive mind, and it has sought to present to its select circle of readers, young and old, things which would open the mind and invigorate thoughts.

That its existence is not a waste is shown by unexpected messages which come from time to time from those who feel kindly.

An unknown reader from the mofussil writes,

"I read with much satisfaction and solace the news in your esteemed weekly that the herb "Punarnava" cures many eye-diseases which were regarded as incurable."

An ardent Christian gentleman of the highest educational qualifications writes, "Your editorial of 24-8-59 issue on 'Rhythmic Breathing" is interesting to me. You know I have Coronory thrombosis now become chronic since 1954. I like to practise the breathing exercises mentioned in the article if not harmful to my case. So I like to know more about it. Can you kindly mention the books concerned? Last year I read an article on "Vak" "Word" connecting with God. Can you kindly send me a copy of that article, as well as literature on that subject?"

A bereaved son writes, "Please accept my grateful thanks for your such a beautiful leader in your esteemed weekly dated 31-8-59, about my late father. I had been with him closely both in his good and bad days, and therefore I can vouchsafe what you have written about my father is cent per cent true. I have preserved your paper safely, and it consoles me to a great extent to overcome the feelings of his loss."

An esteemed friend and reader, retired Chief Justice, writes, "As a reader of your paper I have found that you are of the few, who, in these days lend support and sympathy to causes and persons unjustly treated by others, and freely criticise those favoured by many. This is noble service! May this continue!"

We can only say, "Well, if that is the wish of well-wishers, if that is Divine Will, let it continue, so long as it is blessed with Divine Grace!" *Editor.*

THE PUBLIC SERVICES.
A WARNING

"Unless you improve, you cannot make the people happy, and an unhappy people will not spare you when your oppression becomes unbearable. Remember that when everything is ready for taking fire, a little spark is quite sufficient to set it."

Thus writes Sir K. G. Mashruwala during the course of an open letter to the members of the public services, exhorting them to strive for and set up higher standards of purity. He adds:

"You stand between the government and the people. The government is judged through you and succeeds or fails through you. People necessarily assume that the government controls you fully, and so if your administration is unsatisfactoy, they justifiably blame the government for your defects. If the Congress appears to control the government; every corruption in you is necessarily transferred to the Congress. Of course, you will be able to say, and justifiably so, that there is corruption in Congressmen themselves, and you are not the only offenders. For that, if the Congress does not improve, it might have to pay by walking out of the government when its time is ripe!

But the consequence of the present demoralization and corruption will not stop by the dismissal of the Congress government. They are bound also to react on your heads. Except in case a second Gandhi rises to lead the nation to ways of non-violent resistance, a semi-awakened humanity reacts against oppression in only one way, namely by a re-enactment of the scenes of the French revolution! France is a small country compared to ours. We are bigger than about half a dozen Frances put together! Our tragedies will be far greater than those of any other country except China! We had a foretaste of it during the killings of 1946-47. Do you wish these to repeat themselves!"

MIND'S POWERS

(Continued from last issue.)

The transmitting instrument used in telepathic experiments consists of a stereopticon lantern for projecting light, an easel supporting a blackboard or screen, disks of paste board marked with the letters, or words, or designs to be despatched, and a conical tube to be held at the eye of the transmitting agent. These are all necessary in the initial stages until one has developed considerable power of mental concentration.

The black screen is set up in a dark room and the discs, in turn, are attached to its centre. The discs are about a foot in diameter, are of white cardboard, and are impressed with the letters or figures of conspicuous size, printed in black.

The stereopticon projects a circle of intense white light which exactly fits the round outline of the disc, and brilliantly illuminates the latter which thus becomes the only visible object in the darkened room.

The transmitting agent sits at a convenient distance from the illumined disc and holds to his eye the conical tube, which shuts from view any environmental object or objects which may chance to receive reflected light from the white cardboard. The transmitting agent faces the disc squarely in order that the light on it will be reflected into the tubes equally from all parts of the lighted surfaces. All of this paraphernalia is but a mechanical aid to perfect concentration and is the best possible conductor of the message from the black screen to the brain.

The receiver comfortably sits or reclines in another dark room. His eyes are bandaged to shut out from his vision any intruding light rays which may filter through door or window cracks. Quietude is essential to the success of both agents. While the mind of the transmitter must be focussed and con-

centrated with all possible force upon the visible portion of the message to be sent, that of the receiver must be perfectly calm, undisturbed and unmoved.

Both transmitter and receiver keep conscientious record of the messages despatched and obtained. Unless he causes distraction a second person in each of the rooms may more readily do this. The discs must of course be arranged without the receiver's knowledge of their contents.

After concentrating his gaze upon the black and white image, then closing his eyes, walking into a lighted room, and opening them, the transmitter sees in daylight the same figures clearly defined in reverse, the black being intensely white, the white of a kind of smoky whiteness. By gaslight the white appears bluish, approaching purple, and the black a luminous yellow. These are the after-images of the disc. The receiver on the other hand, while allowing his mind to remain passive, begins to see wavy clouds followed by a pale bluish light, bright in the centre. As he becomes more and more skilful the figures transmitted gradually appear in large luminous forms, lasting each a moment, but reappearing perhaps several times.

A simpler experiment adapted to any drawing room, may be conducted in this way: The transmitter sits before a table, his chair back to back with that of the receiver. The latter occupies preferably an arm-chair. He faces a dark corner of the room and blindfolds his eyes, so that his mind may not be distracted by objects about him. The transmitter then, in the presence of others, perhaps, draws from a pack of playing cards, and concentrates upon the design, colour and denomination of each produced. Beginners obtain more satisfactory results if experimenting is done with but two suits and two numbers in each suit. Many such packs may be arranged out of a dozen ordinary decks. However the cards may be arranged, they are shuffled and drawn at random.

The shuffling and holding may be done by a third person, who keeps record of the card drawn each time and that which the receiver claims to simultaneously see. In some experiments it is preferred to eliminate the court cards, using only the numbered denominations. Both the receiver and transmitter frequently imagine that they see she forms of cards undergoing change while efforts are being made to picture them firmly in their minds.

In experiments where sentences have been despatched over distances as great as 200 miles, not only the exact thought intended for transmission but others incidentally occurring in the mind of the despatcher have escaped to the receiver, together with the intended message. Sentences thus transmitted have been received audibly as if spoken in the room of the receiver.

The ancient Maharshis directed all their energies in the examination of subjective phenomena and achived wonders which are still the admiration of modern generations!

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-!	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"
A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... " 8

"Sringara Prakasha" of Maharaja Bhojaraja. Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XX No. 2] Monday 26-10-1959. [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari & Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

THE BEE'S BRAIN

A white-haired Austrian professor, who seems to have stepped straight from a Franz Lehar operetta, has set up a challenger to man in the use of language. He nominates the bee!

The professor is Karl von Frisch, formerly Director of Munich's famed Zoological Institute, and now professor at Graz University, Austria, who, after six years of studying what goes on within the darkness of a busy bee-hive, has pieced together a story so startling that, until they proved it for themselves, even his best scientific friends found it hard to accept.

The bee has a mechanism for recording and remembering the location of any place it visits.

Using a sign language consisting of ceremonial dances in which the rhythm and direction of the steps give precise bearings, reckoned from the sun, it tells its thirsty hive-mates exactly where a good drink of nectar may be found.

A bee allows for the wind when dancing out the mileage!

From a quick glance at any patch of blue sky a bee can tell the exact position of the sun and so get its bearings on a cloudy day.

When Von Frisch greeted me dressed in deerskin breaches and grey edged green jacket, there was a twinkle behind his metal-rimmed glasses which told me he knew I had come doubting that all this could go on inside a bee's pin-head brain!

From the cool flagged porch of his timbered chalet, he lead me straight to the garden. In summer this serves as the research station of Graz University.

The professor showed me his ingenious, glass-sided observation hive, located under a tent fitted with a dark-room light.

The professor's first patient step had been to number the few hundred bees in his small hive by dabbing each one with a paint brush. One morning before the bees were out, he put a bowl of lavender-scented synthetic nectar in front of the hive and crept into his observation tent.

The first bee to find the nectar was No. 56. Von Frisch watched it fly back and break into a lively jig on the hanging honey-comb. He saw bees Nos. 21, 82, and 7 join in the dance, and with their feelers sense the lavender still clinging to the leader's body.

Within few minutes his assistant reported this trio drinking at the bowl. Then they, too, homed to the hive and danced more workers into seeking a drink. We walked over to the flower-studded meadows where the professor had repeated this experiment hundreds of times, gradually moving the nectar bowl a few yards further from the hive each day. He always had the same result—until the distance increased beyond 100 yards. Then the pioneer bee did a different dance. It capered along a broad figure-of-eight course wagging its tail each time it did the straight steps across the line of dance!

Timing the rhythm of this six-legged jive with a stop-watch, the professor proved that the nearer the nectar was to the hive the faster the bees danced.

When it was 100 yards away they did 40 tail-wagging runs down the straight every minute: when it was a mile away they did 18. To prove that the tempo was a signal of distance the professor placed dozens of nectar bowls at different points along a line in front of the hive.

Result: The bees consistently flew to the bowl located at the exact distance tapped out by the dancer, ignoring nearer bowls they had to fly over to get there.

The system was so accurate that, without knowing where his assistant had put the bowl, Von Frisch could pin-point it by timing the rhythm of the bees. For drinks located up to 3½ miles away he was accurate to within 100 yards!

What about direction? Von Frisch noticed that all the bees working on any one bowl danced their straight steps in the same direction. But this direction gradually slowed round as the day wore on.

Following up this observation with hundreds of experiments he found:

If the bee dances its straight tail-wagging steps up the comb it is saying that the feeding place lies in the same direction as the sun, doing them downwards means it is in the opposite direction. When it runs at an angle left of the vertical it is reporting that the nectar lies at just that angle left of the sun and so on.

By pencilling guide-lines on the glass front of the hive, Von Frisch was able to measure the angles danced out by the bees. He proved them accurate to within three degrees.

But his top-priority work this summer is to find out where within its egg-shaped eye a bee houses the mechanism which enables it to tell the sun's position from one glance at a cloud gap!

By letting daylight into the hive through mirrors to change its direction, Von Frisch has shown already that he can fool the bees into giving wrong instructions.

I left the professor certain in my own mind that his claims are proven. I report now, much humbled by the knowledge that the mind of a creature smaller than my thumb-nail is intricate to a degree which the human brain, for all its size, finds difficult, perhaps impossible to understand!

C.P.

NEW TEN COMMANDMENTS

The modern man's 10 Commandments are exactly opposite of what Christianity teaches, according to a British vicar. These are, according to him:

Self reigns supreme and thou shalt have no other God.

Thou shalt deck thyself with flashy clothes and perfect thyself with lucky charms.

Thou shalt not doubt the scientists when they tell thee thou art conditioned by thy glands. Thou shalt not belittle politicians, for they will not hold him guiltless that taketh their name in vain.

Remember that you go easy in the evil necessity of work. Five days mayest thou labour, with every possible rest for tea. On the seventh thou can'st please thyself—bed or sport.

Honour thy school, thy Borstal, or thy youth club, but not thy home. Treat as a right all the privileges which the Welfare State provides for thee at some one else's expense.

Thou shalt be quite rude if thou dost wish, and stab another to the heart with unkind words.

Thou shalt commit sin if so inclined.

Thou shalt make money on the pools or in any way whatsoever, provided thou art not found out.

Thou shalt not hesitate to tell lies; and

Thou shalt covet thy neighbour's house if it is better than thine. Thou shalt covet thy neighbour's wife, and his daughter, if she is pretty. And to complete this commandment, he adds: "Thou shalt covet thy neighbour's dog, Fridge, T. V. set, and everything there!"

The Rationalist

EDUCATION IN AMERICA

The long, hot summer is finally fading and within a few days the American children will be going back to school.

Perhaps the simplest measure of the gigantic social revolution taking place in America is given by the fact that one out of the every four people in the United States will be going to school!

The official figure for school and college enrolment — 46,480,000 students — is bringing a natural feeling of achievement and pride to many Americans.

It is also bringing to teachers and officials concerned with the problem a certain anguish. For the spread of education means that in this, the richest nation in the world, 10 million children are doomed to be taught in overcrowded and obsolete classrooms!

Over the past two generations most Americans have come to take for granted their right to a free education for themselves and their children.

It was always through the schools that the vast intake of migrants and their children were "processed" into Americans.

Now, with Russia spending 8 per cent of its national income on education compared with America's meagre 3 per cent. a debate is developing on how this basic function of a democratic society can be transformed into its strongest element rather than one of its weakest.

The Commissioner of Education Dr. Lawrance G. Derthick, has just warned the U.S. that the number of teachers needed for the opening of the schools is 1,563,000 — whereas he he has only 1,368,000.

The deficit is going to be overcome by recalling retired teachers to serve, and by using instructors with sub-standard qualifications.

The pressure of young Americans seeking an education is going to mean half-day school sessions for many areas, with the classes operating on a shift basis. Many caurses will have to be curtailed.

There is much to be proud of in a society in which four million students are attending institutions of higher learning; the only question is, what is being taught in those institutions?

For there is little academic control at any level. Each U. S. State is its own sovereign master and will brook no interference from Washington.

In each State the schools are subject to the whims of the local parents' and teachers' associations or, on a higher level, to the unacademic ideas of self-educated millionaire business men who seek immortality by dedicating millions to a relatively useless chair.

Several attempts by Congress to legislate on financial aid to the schools have collapsed in the past few years, on the hurdles of race and religion.

President Eisenhower's administration has now put forward a compramise under which 600 million dollars would be allocated among the States on the basis of school population, per capita income, and school financing efforts.

The U. S. Government would pay each year, for five years, half the interest and principal repayments on school bonds issued to raise the money.

This reflects, in its niggardly approaeh, President Eisenhower's obsession with the danger of inflation.

Not only would it fail to finance half the additional classrooms needed now — to say nothing of the years ahead — but it would be of no help at all to school districts at the limits of their financial resources.

It does not attempt to solve the shortage of teachers.

Furthermore, it has been presented with such a slight sense of urgency and so little presidential leadership or even support that it is most unlikely to evoke enthusiasm in the country or to be approved by Congress.

If it is not approved, America will be faced with the oldest question of a democracy: is it better to give everyone an equal chance, or a selected group a better chance?

The answer is almost certain to be that in this democracy none are more equal than others — and most Americans would say that whatever the price it is worth paying!

THE "RATIONALIST" 20TH YEAR.

An esteemed correspondet writes:

"Yesterday I received the "Rationalist" of Oct. 19 and was glad to see that it has celebrated its 20th Birthday, and that in a quite manner. While a baby its play was attracting admiration. During its growth to maturity it instilled soberness and wisdom all around. Most of us who were watching with interest its progress in life naturally wish it a long life of usefulness, as it is sure to give us the benefits of its adult and advanced stages of life."

PUTTING ON WEIGHT

Putting on weight is today a widespread cause for gloom, but not to writer and broadcaster Maurice Hussey. Broadcasting recently in the BBC's Midland Home Service he congratulated anyone with a tendency to stoutness, particularly all fat men—or "men of substance" as he preferred to call them.

"Our national weight appears to be increasing," he said. "It will go on increasing and ought never to be diminished!"

From his researches on the subject, Hussey said, it was clear to him that men of substance had been responsible for a whole change of outlook in recent years. Once it had been only the fat man who liked loose sweaters and duffel coats, well-sprung easy chairs and mattresses; now fat and thin alike enjoyed these comforts, and we were in fact living in "a fat man's world!"

According to an English and an American specialist in outsize wear whom he had consulted, Hussey said, the 50-inch male waist was growing quite common, and 62 inches was by no means unknown. He felt sure that the figure of the future would be triangular in profile!

But if fat men were to go into the future happily, they must stamp out the false notion spread by the lean and envious that fat men were lazy and pleasure-seeking!

Many of the greatest men of the past had been fat, and if there was to be a revolt of the fat against the average man, the world would be rich in the spiritual and cultural, not merely in the materialistic sense.

Fat men of literature had been numerous, Hussey pointed out: for example, the Latin poet Horace; Geoffrey Chaucer, the father of English poetry, "stout-good-tempered, tolerant, level-headed, overflowing with

wit and commonsense." Unfortunately Shakespeare could not be included, although he had created Falstaff; but his colleague Ben Jonson certainly qualified, with his twenty-stone weight!

So, of course, did Dr. Johnson, compiler of the first great English dictionary, whose solemn words echoed across the centuries: "I mind my belly very studiously and carefully: for I look upon it that he who does not mind his belly will hardly mind anything else."

Another scholarly example was Francis Grose author of 'A Classical Dictionary of the Vulgar Speech,' whose valet used to strap him into bed to prevent the bedclothes rolling off his mountainous stomach! Among recent fat authors there has been G. K. Chesterton, who unfortunately had not lived to fulfil his intention of writing a book on the history of fat men.

In the field of music, most people associated fatness with opera singers, Hussey said, and he referred to an Italian presentation of 'Tosca' in 1955 when the soprano singing Tosca was of ample proportions. In order to make her suicide jump from the battlements more comfortable, a bed with a spring matress had been installed back stage!

"Imagine the delight of an Italian audience when the soprano, holding a high C in her descent, broke the air only to reappear at the double as the rebounding springs performed their task!"

Notable among fat composers had been Handel and Rossini, and Maurice Hussey regretted that he had not been alive to attend the performance when Rossini sang a duet from his opera 'Cinderella' with King George IV, the fattest English king since Henry VIII, and one of the greatest patrons of the arts.

Fatness had gone hand in hand with the defence of liberty, too, Mr. Hussey said. In 1679 the suspension of the Habeas Corpus Act had been on the statutes of the House of Lords. Not realising the importance of the occasion, one of the tellers wrote down an anonymous fat lord as ten, for a joke. As it happened, the spare nine votes won the day for the cause of English liberty!

As to the spiritual qualities of fat men, Mr. Hussey concluded, it might suffice to name Thomas Aquinas, Cardinal Wolsey and Pope Leo X, and with extreme deference and respect, he would like to end with the papal assurance of His Holiness Pope John XXIII - "God will have patience with us fat men!"

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit, Mss. Book-collections, or funds for publication of precious ones, will be amply acknowledged.

G. R. JOSYER.
M.A., F.R.E.S.
Director.

MYSORE, INDIA.

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Sambita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Sambita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghanaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XX No. 3] Monday 2-11-1959. [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

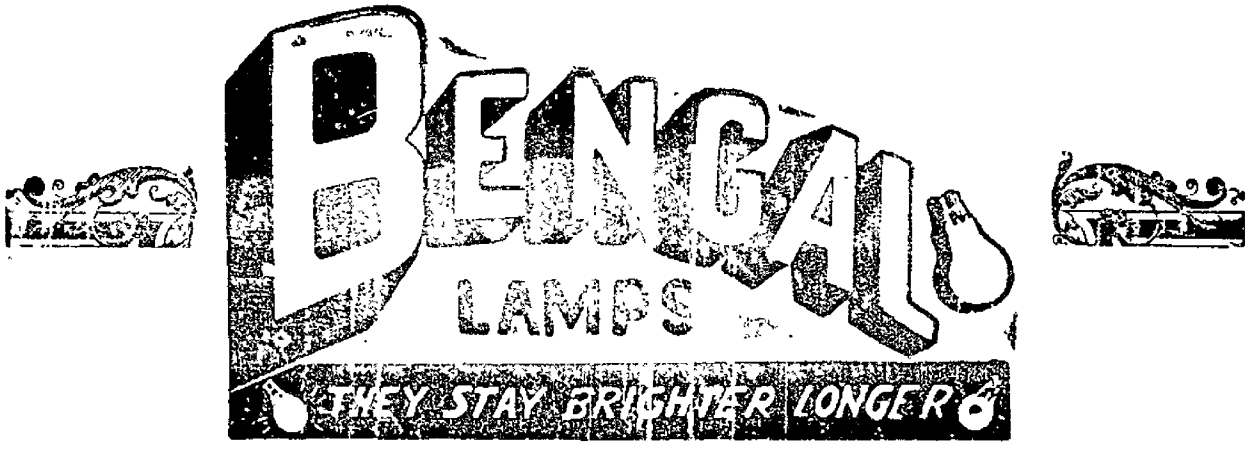
In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up



Akhila Bharata Vidyarthi Parishat

The Inaugural Address of the Akhila Bharata Vidyarthi Parishat was delivered on the 28th last at the Banumiah Hall, Mysore, by Principal C. D. Narasimhiah, M.A. (Cantab)- before a distinguished gathering. Sri G. R. Josyer, M A., F.R.E.S., President of the Parishat, presided.

After Invocation, the President extended welcome to Principal C. D. Narasimhiah and those present, and to those who were present in spirit though absent physically owing to preoccupations.

Sri K. V. Arkanath, M.SC., gave a report of the Parishat's efforts for the welfare of students since its start two years ago.

Principal C. D. Narasimhiah, in a spirited, eloquent, cogent, and candid Address lasting an hour, spoke of the problems of present day education. He compared the condition of education in India today with what it was 30 years ago, and with the conditions prevailing in England and America. In India educationists today are but servants. Those who direct education are anything but educationists. Formerly the teacher, a Brahmin, was respected. He taught free, his lot was beggary, but he was respected. In England the Professors don't teach. The Colleges are hostels. The students should dine there six days in the week, and sleep there seven nights in the week. The Professors make them gather knowledge by themselves. In America the best students go for business education or for law. That is why America has had to give way to Russia in scientific progress.

Referring to he glib complaints of the deterioration of standards and students' indiscipline, he said that if a college which ought to have 400 had 2000 students what could you expect? The Professors could only treat the students in bulk, and not individually. The students look upon that Professor as best who gives most notes. They know little of the Professor, and don't know the Principal at all! Why do all the able students go to Engineering and Medicine? Do not commerce, law, politics, administration, require ability? With regard to students' indiscipline, it is only the reflection of elders' indiscipline. Is there any discipline in public life? He said that if the Akhila Bharata Vidyarthi Parishat was only an addition to the existing students' organisations, it would be superfluous. If it thought that its purpose was to conduct strikes and delegations at the least discontent, it would be in error. But if it sought to help the students in their needs with integrity it would be a valuable institution. The Mysore Parishat was lucky in inducing to be its President a wise man who had matured under long experience of good and bad. He hoped that under his wise guidance it would achieve appreciable results.

In the course of his Presidential Speech Sri G. R. Josyer observed,

Principal C. D. Narasimhiah and Friends,

I must thank Principal C. D. Narasimhiah for graciously condescending to participate in this function, and for the lucid, eloquent, and stimulating Address with which he has inaugurated the Mysore Branch of the Akhila Bharata Vidyarthi Parishat. Incidentally he may be said to be inaugurating my Presidentship of the Parishat also! Because my association with it is most recent.

It is said that when a French king was taken captive to England, and the English king asked him what surprised him most in the English Court, he replied, "To see myself here!" My feeling is rather similar,

I am surprised to see myself in this notable gathering!

In a journal which I used to see when I was young in the Reading Room of the Maharaja's College,—the "Nineteenth Century and after,"—there used to be on the fly leaf the picture of two heads on one neck, one bearded and aged, turned to the right, and the other, bright, fresh, and handsome, turned to the left, representing the century that was passing and the century that was coming. But this gathering comprises of 3 generations,—I belong to one generation, the gracious gentleman by my side, Professor C. D. Narasimhiah, belongs to another, and you belong to the third generation! It may be deemed symbolical, of the older generation relaying the intellectual and spiritual flame of the nation to the rising generation.

There is another thing also that Principal C. D. Narasimhiah may be said to be inaugurating today, the Golden Jubilee of my connection with the Maharaja's College! Sitting by the side of the present Head of the College, I cannot help recalling my days there in 1909, and the men who adorned the College 50 years ago, but whose names are still green.

Professor N. S. Subba Rao, coming with the glamour of a Cambridge Tripos, first Indian to be appointed to the higher Professorial Grade, quick, mercurial, vivacious, spruce,—sprucer even than our Chief Guest,—was a sight for sore eyes. He was getting books direct from Bowes and Bowes, knew French, and had written a brochure on the Buddhist Jatakas.

Professor C. R. Reddy, impressive, talented, eloquent, dialectic, was said to have had Tea with John Morley, the then Secretary of State, was an exponent of Huxley, Spencer, and Darwin, was known to have written a poem in Telugu,—"ముస లమ్మ మరణము", "Death of the old Lady." He became Vice Chancellor of Andhra, Knight, and Pro-Chancellor of the Mysore University.

Professor M. Hiriyanna, modest, quiet, erudite, silent, was Professor of Sanskrit, and became a noted exponent of Indian philosophy.

Professor B. M. Sreekanthiah, earnest, reserved, self conscious, later became a protagonist of Kannada. I remember his reinforcing his plea of a United Karnataka with a handkerchief on which were traced the various Kannada regions! He dreamed the present karnataka, and should have been alive today to witness its consummation.

Fifty years are past since I knew them. Still their personalities, gestures, tones, remain vivid in one's memory. The legacy that those worthy men left behind is now held in trust by Principal C. D. Narasimhiah. As he moves along the corridors of the College, his inner vision could picture their shadows watching him with benevolent goodwill!

Coming to the Akhila Bharata Vidyarthi Parishat, it seems to me that whoever conceived the idea of forming the Akhila Bharata Vidyarthi Parishad deserves to rank with Lord Baden-Powell of the Scouts, and General Bramwell Booth of the Salvation Army. An all-India body of students, working in unison for the welfare of the land and its youth is a brilliant conception. Unfortunately "Akhila Bharat" is not properly known to its Vidyarthis. It is treated like an old, withered, unwanted grand-mother. To them it is only an ordinary land like any other. Their object is just to join and go along in the current of what they call "modern times". Ants do that. Birds do that. Animals do that!

Akhila Bharata Vidyarthi Parishat

The Inaugural Address of the Akhila Bharata Vidyarthi Parishat was delivered on the 28th last at the Banumiah Hall, Mysore, by Principal C. D. Narasimhiah, M.A. (Cantab) before a distinguished gathering. Sri G. R. Josyer, M A., F.R.E.S., President of the Parishat, presided.

After Invocation, the President extended welcome to Principal C. D. Narasimhiah and those present, and to those who were present in spirit though absent physically owing to preoccupations.

Sri K. V. Arkanath, M.Sc., gave a report of the Parishat's efforts for the welfare of students since its start two years ago.

Principal C. D. Narasimhiah, in a spirited, eloquent, cogent, and candid Address lasting an hour, spoke of the problems of present day education. He compared the condition of education in India today with what it was 30 years ago, and with the conditions prevailing in England and America. In India educationists today are but servants. Those who direct education are anything but educationists. Formerly the teacher, a Brahmin, was respected. He taught free, his lot was beggary, but he was respected. In England the Professors don't teach. The Colleges are hostels. The students should dine there six days in the week, and sleep there seven nights in the week. The Professors make them gather knowledge by themselves. In America the best students go for business education or for law. That is why America has had to give way to Russia in scientific progress.

Referring to the glib complaints of the deterioration of standards and students' indiscipline, he said that if a college which ought to have 400 had 2000 students what could you expect? The Professors could only treat the students in bulk, and not individually. The students look upon that Professor as best who gives most notes. They know little of the Professor, and don't know the Principal at all! Why do all the able students go to Engineering and Medicine? Do not commerce, law, politics, administration, require ability? With regard to students' indiscipline, it is only the reflection of elders' indiscipline. Is there any discipline in public life? He said that if the Akhila Bharata Vidyarthi Parishat was only an addition to the existing students' organisations, it would be superfluous. If it thought that its purpose was to conduct strikes and delegations at the least discontent, it would be in error. But if it sought to help the students in their needs with integrity it would be a valuable institution. The Mysore Parishat was lucky in inducing to be its President a wise man who had matured under long experience of good and bad. He hoped that under his wise guidance it would achieve appreciable results.

In the course of his Presidential Speech Sri G. R. Josyer observed,

Principal C. D. Narasimhiah and Friends,

I must thank Principal C. D. Narasimhiah for graciously condescending to participate in this function, and for the lucid, eloquent, and stimulating Address with which he has inaugurated the Mysore Branch of the Akhila Bharata Vidyarthi Parishat. Incidentally he may be said to be inaugurating my Presidentship of the Parishat also! Because my association with it is most recent.

It is said that when a French king was taken captive to England, and the English king asked him what surprised him most in the English Court, he replied, "To see myself here!" My feeling is rather similar,

I am surprised to see myself in this notable gathering!

In a journal which I used to see when I was young in the Reading Room of the Maharaja's College,—the "Nineteenth Century and after,"—there used to be on the fly leaf the picture of two heads on one neck, one bearded and aged, turned to the right, and the other, bright, fresh, and handsome, turned to the left, representing the century that was passing and the century that was coming. But this gathering comprises of 3 generations,—I belong to one generation, the gracious gentleman by my side, Professor C. D. Narasimhiah, belongs to another, and you belong to the third generation! It may be deemed symbolical, of the older generation relaying the intellectual and spiritual flame of the nation to the rising generation.

There is another thing also that Principal C. D. Narasimhiah may be said to be inaugurating today, the Golden Jubilee of my connection with the Maharaja's College! Sitting by the side of the present Head of the College, I cannot help recalling my days there in 1909, and the men who adorned the College 50 years ago, but whose names are still green.

Professor N. S. Subba Rao, coming with the glamour of a Cambridge Tripos, first Indian to be appointed to the higher Professorial Grade, quick, mercurial, vivacious, spruce,—sprucer even than our Chief Guest,—was a sight for sore eyes. He was getting books direct from Bowes and Bowes, knew French, and had written a brochure on the Buddhist Jatakas.

Professor C. R. Reddy, impressive, talented, eloquent, dialectic, was said to have had Tea with John Morley, the then Secretary of State, was an exponent of Huxley, Spencer, and Darwin, was known to have written a poem in Telugu,—"ముస లమ్మ మరణము", "Death of the old Lady." He became Vice Chancellor of Andhra, Knight, and Pro-Chancellor of the Mysore University.

Professor M. Hiriyanna, modest, quiet, erudite, silent, was Professor of Sanskrit, and became a noted exponent of Indian philosophy.

Professor B. M. Sreekanthiah, earnest, reserved, self conscious, later became a protagonist of Kannada. I remember his reinforcing his plea of a United Karnataka with a handkerchief on which were traced the various Kannada regions! He dreamed the present karnataka, and should have been alive today to witness its consummation.

Fifty years are past since I knew them. Still their personalities, gestures, tones, remain vivid in one's memory. The legacy that those worthy men left behind is now held in trust by Principal C. D. Narasimhiah. As he moves along the corridors of the College, his inner vision could picture their shadows watching him with benevolent goodwill!

Coming to the Akhila Bharata Vidyarthi Parishat, it seems to me that whoever conceived the idea of forming the Akhila Bharata Vidyarthi Parishad deserves to rank with Lord Baden-Powell of the Scouts, and General Bramwell Booth of the Salvation Army. An all-India body of students, working in unison for the welfare of the land and its youth is a brilliant conception. Unfortunately "Akhila Bharat" is not properly known to its Vidyarthis. It is treated like an old, withered, unwanted grand-mother. To them it is only an ordinary land like any other. Their object is just to join and go along in the current of what they call "modern times". Ants do that. Birds do that. Animals do that!

"But the truth is that India may be said to have long been the physical and intellectual treasure-house of the world; and it should be the aim of its educated young men to realise, conserve, expand, and broadcast that treasure. Great men of other lands have been astonished at the greatness of this land when they came to know it. Perhaps you will vouchsafe a little patience to listen to a few of them.

In 1834 the Journal of the Royal Asiatic Society wrote,—

"It was an astounding discovery that Hindustan possessed, in spite of the changes of realms and chances of time, a language of unrivalled richness and variety; a language, the parent of all those dialects that Europe has fondly called classical, the source alike of Greek flexibility and Roman strength. A phislosophy compared with which, in point of age, the lessons of Pythagoras are but of yesterday, and in point of daring speculation Plato's boldest efforts were tame and common place! A poetry more purely intellectual than any of those of which we had before any conception. This literature, with all its colossal proportion, which can scarcely be described without the semblance of bombast and exaggeration, claimed of course a place for itself;—it stood alone, and it was able to stand alone! To acquire the mastery of this language is almost the labour of a life; its literature seems exhaustless. The utmost stretch of imagination can scarcely comprehend its boundless mythology. Its philosophy has touched upon every metaphysical difficulty!"

In 1872 the Edinburgh Review wrote—"The Hindu is the most ancient nation of which we have valuable remains, and has been surpassed by none in refinement and civilzation, though the utmost refinement to which it ever arrived preceded in time the dawn of civilization in any other nation of which we have even the name in history. The further our literary enquiries are extended here, the more vast and stupendous is the scene which opens to us!"

"I maintain that to everybody who cares for himself, for his ancestors, for his history, for his intellectual development, a study of Vedic literature is indispensable", said renowned Maxmuller.

Even an atheist like Voltaire, on the Yajurveda being presented to him, expressed his belief that it was "The most precious gift for which the West had been indebted to the East!"

The German Philosopher, Schopenhauer, wrote, "In the whole world there is no study, except that of the originals, so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death!"

An American scholar wrote of the "Mahabharata," "I have never obtained more pleasure from reading any book in my life! The "Mahabharata" will open the eyes of the world to the true character and intellectual rank of the Aryans of India. The "Mahabharata" is a real mine of wealth, not entirely known to any man outside India, but which will be known in time and valued in all civilized lands for the reason that it contains information of the highest import to all men who seek to know, in singleness of heart, the history of our race upon the earth, and the relations of man with the infinite Power above us, around us, and in us."

The author of "Bible in India" states that the "Manu-Smriti" wast the foundation upon which the Egyptian, the Persian, the Grecian, and the Roman Codes of law were built, and that the influence of Manu was still every day felt in Europe."

Of Panini's Grammar, Professor Weber writes, "We pass at once into the magnificent

edifice which bears the name of Panini as its architect, and which justly commands the wonder and admiration of everyone who enters, and which, by the very fact of its sufficing for all the phenomena which language presents, bespeaks at once the marvellous ingenuity of the inventor, and his profound penetration of the entire material of the language!"

Mrs. Manning, the Historian, says "The medical works of India had already attained world-wide celebrity when the great Khalif of Baghdad, Haroun al Rashid, collected the greatest works and summoned the most learned scientific men of their era to give brilliency to Baghdad as a seat of learning." That was in the 8th century!

Prof. Sir Monier Williams remarks, "To the Hindus is due the invention of Algebra and Geometry, and their application to Astronomy."

Cassini, Bailly, Gentil, and Playfare maintain that there are Hindu observations extant which must have been made more than three thousand years before Christ, and which evince even then a very high degree of astronomical science!"

Coleman says, "The remains of their architectural art might furnish the architects of Europe with new ideas of beauty and sublimity."

There are other arts and sciences, cultivated by our ancients and imbedded in Sanskrit, "Dhanurveda," "Shilpasastra," "Pasu-Vaidya," "Aswa-Sastra," on horse-breeding, "Sasya Sastra," on agriculture, "Jalargala' on water-divining, "Megha-malika Sastra" on the science of clouds, and others, which have lain neglected and buried during the last ten centuries. Only recently, a Central Minister, who happens to be an orientalist, has found use for Jalargala or water-divining where modern Geology has failed!

That briefly, gentlemen, is the legacy which your ancients have left to you. It is the trust which we of the elder generation are passing down to you of the Akhila Bharata Vidyarthi Parishat. It behoves you to make the most of it, during your time, and pass it down, with additions, to your successors.

Further the members of the Akhila Bharata Vidyarthi Parishat should realise that a body of young men, well knit, and determined, could render great service to their nation and their fellowmen, as also to themselves. Shivaji, with a handful of Maharashtrians kept the Moghal sovereignty at bay, and wiped it out! Nanak, with a band of followers, saved the nation from religious annihilation!

Each student, each youth, has got some talents, latent in him. If he realises what they are, brings them out, and pools them with those of others, it becomes a solid mass, with which to conquer the world!

The strength of the Parishat, I learn, is 200. I don't see why it should not be 2000! Even with 200 a great deal of good can be done. The more intelligent and clever among them can hold classes to instruct those weaker in certain subjects. Some of them might get into temporary trouble, physical or financial. The others may pool their resources, and help them to tide over. The Parishat can organise a gymnasium, a hostel, an Arts Club to practice dramas in English, Sanskrit, Kannada and Hindi,

Shakespeare's Caesar or Othello, Goethe's Faust, Kalidasa's Shakuntala, Rukmangada, and others. They will improve their talents and personality thereby, and also help to raise funds with which to carry on the good work. They could constitute a "League of Help", ready, like a Fire-Station, to render help to the public at large in times of need. If each member spends one hour a day, out of 24, on the plans of the Parishat, it will be a gain to himself and others, and the work of the Parishat will become spectacular! Otherwise it will be another of the hundred students' bodies in the city, having an Inaugural function, and then a Valedictory function!

I thank the learned, eloquent and distinguished guest, Principal C. D. Narasimhiah for the three inaugurations which he has graciously performed today!

Sri K. R. Thammiah, the Honorary Secretary, proposed a vote of thanks to Principal C. D. Narasimhiah and the assembled audience, and with the singing of "Vande Mataram" the pleasant function terminated.

THE "RATIONALIST"

Sachivottama Dr. Sir C. P. Ramaswamy Iyer, K.C.I.E., LL.D.,—Advocate General, and Law Member, Madras Member, Viceregal Council, Dewan of Travancore, Vice Chancellor, Travancore, Annamalay, and Banares Universities,—who may be deemed the Uncrowned King of South India,—whose 81st Birthday the citizens of Madras are happily celebrating this month,—graciously writes,—

"My Dear Friend,

Reading through the issue of the 19th October, I realised that the "Rationalist" has completed twenty years of its stimulating existence.

You have espoused causes both popular and unpopular, and have never been afraid to stand alone. The "Rationalist" will be remembered for its adherence to and championship of the culture of the past, and its courageous enunciation of the importance of the true values of life.

I wish the Journal all success in the fruition of its ideals.

With kind regards and my best wishes,

I am,

Your Sincerely,

C. P. RAMASWAMY IYER."

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831. to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph,D., Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu, Madras.**

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12

LIBRARY EDITION .... " 8

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XX No. 4] Monday 9-11-1959. [Price 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

CURE BY PRAYER

Doctors should do more to understand the nature of cures by prayer and faith which would enable them to gain some insight into this unchartered territory of medicine, says Sir Sydney Smith, Dean of the Faculty of Medicine, University of Edinburgh.

"The importance of balanced action in all processes of body, mind and spirit has been noted by scientists and philosophers over the past 5,000 years, but it now rests with us, to bring these philosophical excursions into the field of medical teaching and practice."

Sir Sidney urges the doctors not to forget that they are dealing with the whole man, and not only his body or mind. They must in treating patients consider the patient's relationship to work, family and social environment. They came not only with damaged bodies but with bruised minds, lacerated conscience and broken hearts. A great deal of ill-health was associated with anxiety and psychological states. It was probably also true that alteration in the harmony of mind and body might pave the way for physical disease long before any signs or symptoms could be observed by ordinary techniques.

"There is nothing really new about this," continues Sir Sydney. "Throughout centuries they could trace the belief that man had held that there was something beyond nature which could be used to combat disease. From that belief there had arisen many forms of healing by rites or oxorcism, by visits to holy shrines and exposure to holy relics, and by prayer and supplication to a divine power. They were all founded on the basic concept of faith, and were all effective in certain cases."

There are few doctors who cannot recall instances in clinical experience where prayer or faith has brought about a dramatic change in some seemingly hopeless case, or who has not sensed the intangible but very real response of an ill-patient to the visit of a trusted physician. "We should not assume that cases of this nature are merely the result of chance, or, on the other hand, refer them to convenient inaccessibility of divine intervention," he declares. "We should do much more to try to understand the nature of such phenomena, and with the investigation of resources now at our disposal we should be able to gain some insight into the unchartered territory of medicine.

* * *

"My credo? I'd say it's "live life to the fullest." That's something most of us don't do until we've been on the brink of death. I have. I feel as if I'm living on borrowed time, and sometimes that makes me do silly things. I can look at a bouquet of flowers, for instance, and become all choked up. I become grateful to God for the privilege of being alive to enjoy it: if you look at a bird, a tree, the miracle of birth, how can you deny the existence of God? Everywhere you turn you see this everlasting life.

Every year in winter, I look out at the bare woodland, and then in spring I see it all bloom into the most beautiful mass of greenery ever conceived! Everlasting life? Of course there is!"

* * *

"Earnest people are often people who habitually look on the serious side of things that have no serious side!"

* * *

"Nothing is so fatiguing as the eternal hanging on of an uncompleted task."

* * *

"Life does not consist mainly—or even largely—of facts and happenings. It consists mainly of the storm of thoughts that is forever blowing through one's head."

STRANGE TRIBES

In these days of television, radar, and planes that fly faster than sound, it is hard to believe that there are still human beings who are so primitive that it is difficult to distinguish them from animals. Yet "lost tribes" are constantly being discovered for whom time and progress as we know it have stood still for thousands of years.

Such a tribe was found in central Africa recently. The people were living as their ancestors had done 5,000 years ago. Cannibalism was an accepted practice. Raw flesh, whether of a pig, cow or a human being, was their staple diet, and before each successive chief assumed leadership of the tribe he had to strangle the chief before him—usually his father. Along the middle stretch of the Salwin river in the Himalayas runs a deep gorge with forbidding hills on either side. Only a few white men have entered that gorge and come out of it alive.

It is the home of the Lissu, another "lost tribe" of tall, well-built savages living in village communities. They are divided significantly enough into the Tame Lissu and Wild Lissu, on the left and right hand banks respectively.

The Tame Lissu are comparatively docile, but their brothers on the opposite bank have always displayed an uncompromising hostility to any efforts by outsiders to penetrate their territory.

But the strangest thing about them is that they are all heavily armed with weapons similar to those used by the Crusaders of the eleventh and twelfth centuries, cumbersome swords, chain mail, and heavy crossbows, the arrows for which are tipped with poison. Their villages are surrounded by small cultivated plots, and the Lissu live in bamboo houses raised above the damp ground.

Equally out of touch with civilisation is the tribe of Todas who live in the Nilgiris Hills in Southern India. Scientists have proved that Todas were some of India's earliest inhabitants.

Two hundred years ago, they were driven to the stronghold which they have kept ever since, preserving their primitive beliefs and age-old superstitions.

They have been dubbed "the laziest people on earth" because they are too busy composing poetry and songs and indulging in love affairs to leave much time for work! Their marriage customs are among the strangest in the world.

A boy grows up and takes a wife. But when he marries, his wife also becomes the wife of all his brothers. If there are five brothers in the family the woman has full marital standing and relationships with all of them.

If a wife dies, the widower looks for another one. And it may happen that he decides to marry another man's wife. He courts her surreptitiously, then carries her off to his own home and opens negotiations with her husband and her father, offering to buy her (usually with cows.)

It is open for the previous husband to object, but it is highly irregular. The understanding is that if the woman allows herself to be carried off, the husband will accept compensation for her loss, and then look round to see if he cannot get away with somebody else's wife for himself.

Perhaps the strangest "lost tribe" was that which was discovered in the jungles of Central America in June, 1924. It was a tall, massively built mystery race with golden hair, blue eyes and white skin.

Research revealed the fact that these same "white Indians had been seen by the Spaniards in the sixteenth century. English buccaneers had also reported seeing "wild white men" a century later.

It was suggested that they may be descendants of the ancient Vikings who explored the east coasts of North and South America four centuries before Columbus was born.

A.

The Rationalist

SOME UNKNOWN LAW

"There are laws of nature that I doubt we shall ever understand. Take such a simple matter as the twining of vines that climb by twisting their limber stems around a stronger support, even as our pole beans climb the poles we set for them. In this Northern Hemisphere they twist, with few exceptions, counter-clockwise. Why is this so?

There are other examples. Smoke rising from a chimney also twists, when it rises in still air and has any twist to it, counter-clockwise. Cyclonic storms, such as hurricanes, move in the same direction. And water whirl-pooling down the kitchen sink or through an outlet at the bottom of a dam usually makes the same counter-clockwise motion!

It is all very well to say that it is a result of the turning of the earth, and to find other parallels; and it even lends a kind of reasonable air to say that in the Southern Hemisphere the twist is usually in the opposite direction. These are facts, not ultimate answers. That is the way things happen, not why they happen.

Is a wild morning-glory aware of the turning of the earth? Is a pole bean so endowed with this knowledge that I cannot force it to twist the other way? Is such knowledge embedded in the seed itself? Winds I can understand, and their inevitable direction. Vines are something else. Vines are living things, not air forced this way or that by outside forces. No, there is some law beyond, some way of life, some necessity in nature, that I can recognize but not wholly understand!" H. B.

AFTER 12 YEARS OF MR. NEHRU

Sir,

More than once in recent months, the papers have published figures about the rocketing of prices, the reasons for that and also the remedies. But those at the top are either deaf, or themselves utterly helpless. The position has become serious in respect of rice, sugar, coffee, chillies and even tamarind, of course, other minor things also follow suit.

In respect of coffee, for instance, the Board points its finger at the dealer; in turn the dealers (others too) have pointed their fingers at the Board! Admittedly, most of the dealers have hoarded about six to seven hundred tons out of the last pool stock. The dealers are not anonymous, nor beyond reach; similarly, the Board, if it seeks to serve only the planters. But, nothing seems to have been done!

In respect of sugar, a mountain of labour has brought about an increase in the price of cane, without any effective step either for ensuring supplies of requirements, or of a fair price for the consumer. The price is bound to be increased in due time, on the strength of the new cane price; and, again, even at that price, sugar may not be released by our 'honest' merchants.

The local Ministers say that there is glut, and no scarcity at all. The new Minister for Food at Delhi says "Take more milk, if not rice", when even children, admittedly, have not got their minimum of milk!

Either the authorities are hopeless simpletons unable to grapple with the situation, or they are callous to the plight of the common man. Or, is it all a dexterous manoeuvre to annex the entire trade in all necessaries, for the S.T.C?

India is not democratic; she is not socialistic; she is not communistic, she seems to represent the bad elements of all these and other terribly bad things too! C. K. G.

Thanks to our Great Prime Minister Nehru!

JAIL RECORD OF SRI C. RAJAGOPALACHARI

The vagaries of the jail code once caused Rajaji, fresh from relinquishing his lawyer's gown, to be dubbed as an illiterate!

This amazing fact is revealed in Rajaji's 1920 Jail Life, a reprint of "A Jail Diary", with a new title.

Though the book is a day-to-day record of Rajaji's jail experiences covering the period from 21-12-21 to 20-3-22 the publishers have thought fit to call it Rajaji's 1920 Jail Life!

It was Rajaji's first experience behind prison-bars, and even his usual placid and unruffled mind must have got a rude shock when he learnt that he was an illiterate!

On the fourth day of what he jocularly calls his Ashram life, he records:

"My 'history board' shows the following particulars: Political. Reg. No. 8398. Date of admission, 21-12-21. Declined to appeal 24-12-21. Name C. Rajagopalachar, Brahmin, General Secretary, I.N.C., State of education, 'C.' ('C.' means illiterate. So carelessly are the entries made.")

And the "joke" was kept up in all seriousness by a responsible jail official who began interpreting what the Superintendent talked to C. R., when the "Jail King" paid a visit to the latter! Unlike Vinayak Savarkar's "An Echo From the Andamans," which is volcanic in concept and expression, and wherein it seems as if raging billows of thought and emotion dash against the solid rock of stony hearts in a continuous effort to wear them off, C. R.'s cogitations are characteristic of the man. Whether he is pleading for the cause of a warder who has been visited with the wrath of the authorities through the lapse of a satyagrahi or whether he is arguing with his own colleagues to bear no ill-will towards a rude official who had grossly insulted a satyagrahi, Rajaji is sincere and frank.

Abundant evidence there is in the book of C. R.'s sly humour, which later on developed as a fine art—makes thousands of his hearers roar with laughter.

Here are some samples:

On 15-1-22 he observes: "My life in the hospital was, during nights, a continual bug-hunt. In this respect my solitary confinement cell is a blessing, but the flies are a great nuisance. These poor fellow-denizens of the British prison would be quite welcome to share my board and lodging, if only they gave up some of their quaint practices. If they promised to live with me entirely and only on rice and kolumbu or on my milk and sago, I would gladly share my meals with these poor hungry things! But as it is, their taste is all-embracing and vulgar, and I have to keep a vigilant watch against my will."

"Dry India" is Rajaji's dream. It is an obsession with him. And his jail days furnish him with the most convincing reply to sceptics of the Prohibition drive.

How false are all the arguments about labourers doing heavy work, needing a drink of liquor in the evening, he muses one day. The mendacity of the apologies and pleas of Government officials and the departments in this matter is proved by the rigid and successful enforcement of Government rules totally prohibiting liquor in jails where such heavy work is extracted from prisoners without detriment to health or slackening of efficiency. .... The whole case of those who plead for moderate drink as opposed to prohibition can be exploded by showing them the conditions obtaining in Government jails. Jail discipline is a triumphant proof on behalf of Prohibition as well as of vegetarianism.

In Vellore, C. R. came into contact with some of the First Labour Conspiracy Case prisoners, one of whom was Hira Singh who

had been living in the Far East for some time. And through him, C. R. learns one of the most amazing, nay, even incredible facts about the Chinese. His informer gave him to understand that the Chinese were cannibals and ate the flesh of brave men!

"Hira Singh told us last night a true story of which he was an eye-witness, of the execution of a dacoit in China." C. R. records on 10-1-22. "The head was cut off, and three men fired into the beheaded man's trunk with rifles. Then the chest was ripped open and the heart was taken out. The head and heart were to be hung up along with a tale of his crimes in the market place. The high officers and other gentlemen who witnessed the execution came forward to take slices of the dacoit's flesh, and the chief officer, who was Hira Sing's friend, took away the entire heart!

"The head only was hung up for public view in this case. When a brave man's flesh was available, it was taken by the Chinese in this way. Hira Singh was witness to the fact that the dacoit's heart was cooked and eaten in the house of his friend, the officer. He was also asked to partake of it, but, of course, he refused.

"It seems everything is eaten in China," concludes Rajaji, "except three things—rats, donkeys and cats. Dogs are eaten, and dog flesh is sold in meat shops."

There is a passage in the book dealing with the then political situation in the country which is an amazing parallel of present day conditions.

The Satyagraha movement was in full swing. And then there was a conference of the Liberals—a fore-runner of the recent Non-Party Leaders' Conference at Bombay.

Rajaji too from his prison cell heard the news. Here are his reactions:

"The Moderates, I here, have met in conference and increased their demands. How lazily these Moderates follow the track! The blood and sacrifice that go before them cut a deep rut, along which they cannot but be dragged."

When Gandhiji was arrested, C. R. pours out the whole anguish of his heart in two pithy sentences, that naturally hide gushing emotion behind them.

"Learnt that Pilate gave six years S. I. to Christ," he says. "God gave us a man to lead us, but the Government claim the right to take him away from us!"

Notes on Water Supply.

By

N. KRISHNIENGAR, B.E., M.I.E.

Rtd. Superintending Engineer, Mysore and Jaipur.

Fully Illustrated.

Most useful to Engineering Students.

Price Rs. 6.

CORONATION PRESS,

100 Feet Road, Mysore.

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit, Mss. Book-collections, or funds for publication of precious ones, will be amply acknowledged.

G. R. JOSYER.
M.A., F.R.E.S.
Director.

MYSORE, INDIA.

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XX No. 6] Monday 16-11-1959. [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

INFERIORITY COMPLEX

Possibly no single psychological phrase has created so much mental harm since psychology was "invented" as the so-called inferiority complex.

This complex, according to one of our foremost psychologists may be defined as "a group of ideas, the central one of which is disbelief in oneself, in one's value to the community, and in one's abilities in this or that direction...."

This definition sums up the feeling very well, but unfortunately far too many people, feeling themselves relatively inferior in some minor aspect of the game, think themselves into believing they've got an inferiority complex.

Because this feeling undermines self-confidence, it must be sensibly viewed. Let us look at it then first of all from the viewpoint of the ordinary human being. Consider the sum total of human qualities and abilities.

Indeed, there is an almost endless chain of qualities and abilities which we attribute to the human being. But is it logical or desirable that the sum total of all such qualities and abilities should be found in every single person? Is it indeed logical to expect to have outstanding ability in more than one direction?"

One of the most fruitful causes of this inferiority complex business is an apparent inability to progress in a material sense. One half of such a person is saying "I can't" the other "I can"! Sometimes this endless mental tussle results in a breakdown.

Undoubtedly the finest cure for those genuinely suffering from an inferiority complex is 'achievement', particularly the ability to do some one thing better than most of those around.

Paradoxically, it is more often than not this so-called inferiority complex which brings success about. Everybody is conscious of failings, and wishes to eradicate them and to improve their personality.

Some wish to earn more money: some want power: some merely want to dance or sing or act well, some want to build up a powerful physique: in every case they are conscious of a shortcoming, and they want to prove to the world that they can do at least "one thing" really well.

You'll recall that Demosthenes, the great Greek orator of classical fame, suffered from a weak voice and a stammer as a youngster. Yet he forged from his impediment a weapon which made him one of the greatest orators of all time!

Napoleon was not only a small man but deformed also; yet he carved for himself a niche in military history which time can never obliterate.

Neitzsche the great philosopher and poet, didn't let the fact of his being an invalid hamper in his determination to achieve a high degree of self-realisation.

Everybody, however great or successful, is inferier in some way or other. It is only the unthinking who, over-conscious of their defects, associate them with strong feelings of inferiority instead of realising that this consciousness of their shortcoming or defects is the true psychological foundation for personal improvement. If acted upon it can be the first step to better things, the beginnings of a new and fuller life!

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

"BHAGAPPIRIVANAI"
"PARTITION OF PROPERTY"

The Tamil Film with the above name produced by Sharavana Pictures, Madras, is released by the Mysore Films, and is showing at "Shree Talkies" Mysore.

Films are a large employer and great money-maker. They educate juveniles, entertain adults, and relax the aged, and catch the fancy of all. Conceived and directed and participated in by good men, they can elevate the public mind and improve society. Or, if conceived by loose minds with confused ideas about good and bad and about public tastes, they may corrupt society. It is enough if a part of society is corrupted; then the whole society suffers from the effect of it.

For ages this nation has been guided and influenced in its actions by Puranas and Harikathas based on the greatest of world books, Ramayana and Mahabharata, and maintained the ways of virtue in private and public life. But now the cinema seems to be tending to lead the nation off the rails. Bank robberies and train hold-ups, and a general unleashing of animal instincts, too often trace their origin to ill-conceived cinema, in spite of the so-called censorship.

Cinema Magnates, cinema actors and actresses should not aim merely at 6 figure or 7 figure incomes. Too much money often turns worthless, or baneful, as in the case of Dalmia, or Mundhra or Jain. A good income must of course be looked for, but it should be by providing wholesome and enlightening entertainment to the public. Valmeeki and Vyasa who have made crores of men and women happy and virtuous during thousands of years, never made any money. Kalidasa aimed, not at money, but at good and great poetry and drama! The moral is plain.

A humane story, superb setting, high-souled acting, vivid colouring, and clear sound record, are natural "box-office hits". Defect in any of these inevitably result in empty seats.

Great literary men have defined the necessary ingredients of dramatic public entertainment as Shringaara, Veera, Karuna, Adbhuta, Haasya, Bhayaanaka, Bheebhatsa, Rowdra, Vatsalya and Shaanta rasas for emotional appeal. Each of them must be present, and none of them must be over-done.

In the picture named above we are left with the feeling that the story is not very clever or very well-conceived. It seems rather crude. The rasas or emotional factors are not properly accentuated. The dancing is over-emphasised, and the circus-part is rushed over. Many of the speeches are indistinct. The plot is rather hotch-potch.

Each great actor must keep to his special role, as to a throne. Eddie Polo and Harold Lloyd should not turn out as Charlie Chaplin or Dannie Keye: nor Chaplin and Dannie turn out as Laurel and Hardie. Shrimati Muthulakshmi should not come out as Shrimati Vyjayantimaala.

Shivaji Ganeshan, as a lame-imbecile is an odd surprise to the public. If it were a historical hero like Tymur Lane, it would be unavoidable. But in this story the only hero is the lame elder son, and that he plays the part so naturally is something to his credit as an actor. B. Saroja Devi as heroine is commendable and satisfactory. M. V. Rajamma is insufficiently prominent, and conspicuously without song. Padmini is not brought on with sufficient clarity. D. K. Saraswathi would be more dignified with less facial contortions indicative of jealousy. Balayya plays a normal role. M. R. Radha, as the evil genius of the story, plays rather an unpopular and unhealthy role.

(Continued on page 6)

The Rationalist

THE SOUL REINCARNATES

Ten-year-old "Wonder-Girl" Swarnlata Mishra, daughter of a government employee, throws a challenge to those who do not believe in the theory of reincarnation.

This girl has not only amazed the people of Chhatarpur in the Rewa division of Madhya Pradesh where she is residing at present, but also puzzled people in Jabalpur, Katni and Maihar which she visited recently, and narrated events and incidents of her past two births.

Mr. D. P. Mishra, Vice-Chancellor of the Saugor University and former Home Minister, Madhya Pradesh, Seth Govind Das, M.P., ex-President of the M P. Congress Committee, Dr. N. D. Bajpeyi, a well-known writer and head of the Department of Hindi, Saugor University, and Shri Manibhai Patel, a prominent businessman of Jabalpur, have marvelled at the girl's narration of past events. She has never seen Assam in this birth and has not come in contact of any Assamese, but she sings their folk songs with appropriate actions!

I met this strange girl about three or four times during her recent visit to Jabalpur, where she stayed with her uncle. I found no reason to disbelieve the story which she narrated at Seth Govind Das's house in the presence of Shri Hari Prasad Pathak, whom she claims as her younger brother in one of the past births.

Shri Pathak, who is a leading mine-owner and contractor of Katni, said that the amazing girl had disclosed many important events and incidents relating to his family which occurred decades ago.

According to the girl, she was born at Katni about the year 1900 in the family of Shri Pathak, who is still alive and was her younger brother at that time. She had four brothers and two sisters.

She was the eldest and was called "Biya" while she knew her younger brother as "Babu". At the age of about 39 or 40 she died.

Swaranlata further revealed that she was reborn at Silhatte in Assam State, now part of East Pakistan, in a Brahmin family. Ramesh and Shashimata were the names of her father and mother. Her name was "Kamlesh".

She had her own motor-car for going to school.

One morning the car was involved in an accident and she succumbed to injuries in a hospital at the age of about nine.

The girl is somewhat confused about her previous birth-places. She does not remember whether Katni is the place of her first birth or second, but it seems probable she took her second birth at Silhatte. When 'Biya' (Swaranlata) died in the year 1939, she was presumedly 39 or 40, and had she now been still alive she might have been about 60.

At the age of nine she met with her second death at Silhatte, and she is 10 years old today. In this way the gap of 20 years between the first and third births is almost covered by her present age plus her age at her second birth.

Talking about his 'strange daughter', Shri M. K. Mishra said that, about seven years ago, while he was returning to Panna from Jabalpur with his family in a motor-truck, Swarnlata, who was hardly four years old, asked the motor-driver to turn

the vehicle to the left as they approached Katni. She also asked the driver to take her to the house where she was born.

Similarly she asked her father to take tea at her old house rather than take it at the motor-stand, where she said tea was not available. But at that time he did not pay any attention to what he thought was childish babble.

Some days later, while her mother was busy in some domestic work, Swarnlata expressed her desire to sing some songs. The four-year-old girl entertained her mother with a series of songs which her mother could not understand.

She thought that her daughter was 'possessed' and privately sought the help of witch-doctors! Shri Mishra however, approached Dr. D. N. Mukerji, a local practitioner, before whom the girl also sang the queer songs. The doctor said that she was speaking in Assamese mixed with Bengali of which languages the doctor had some knowledge. He declared that there was nothing wrong mentally with the child.

The girl now began to attract curiosity. The Director of the Seth Sohanlal Memorial Institute of Para-psychology, Ganga-Nagar, Rajasthan, heard of the 'wonder-girl'. Shri Banerji went to Chhatarpur in March 1959, to collect facts and figures.

He questioned Swarnlata about her past births and tape-recorded many of her statements. He sought confirmation of the story from many people including the Pathak family of Katni.

Shri H. P. Pastore, 'Soham', former President of the Municipal Board, had previously met Swarnlata and collected information relating to the girl's last two births. In his report Shri Pastore observed, "It is quite evident that she recalls her previous births. The girl is now commencing to forget the details and I fear within a year or two she will stop recalling her previous births altogether, and in a way that will be good for her."

Under the influence of hypnotism she can be made to give yet more details of her previous births.

Shri Pastore also suggested that a film of the girl should be made before she forgets her previous births, recording her songs, dances, etc.

Her father added that on April 12th last, Shri Hari Prasad Pathak, to whom she was 'related' in her previous birth, visited Chhatarpur. He put several questions to the girl and enquired about the details of his house, household articles, important events of his family and other things.

Soon after his return to Katni Shri Pathak sent a message to Maihar, where 'Biya' the (present Swarnlata) was married, to apprise her past husband and others with the story.

The 62-year-old Chitamani Pandey and Murli, husband and son respectively of the deceased Biya, went to Chhatarpur. Both persons were recognised by Swarnlata. The girl also traced Shri Pandey in a very old group photo.

Shri M. L. Mishra visited Katni along Swarnlata and other family members on July 13th last on invitation from the Pathak family who were curious to know about their past history and about the girl's claim.

Before their arrival, Shri Hari Prasad Pathak collected a number of photos of aged men and women and decorated his drawing room with them. As she reached the house of Shri Pathak, Swarnlata first enquired about a 'neem' tree which had been uprooted in a recent gale. The girl, not only recognised her former younger brothers and other members of the Pathak family, but also spotted out an old servant who was standing in crowd!

(*Continued from page 3.*)

The play requires some more hair-raising heroism, some more buffoonery raising peals of laughter, some more good music, thrilling to the senses, some more dialogues of wit and wisdom which would sink into the minds of the public, and on the whole make them feel emotionally richer and happier when they come out, than when they went in.

Editor.

Similarly she also spotted out the photos of Shri Pathak's father and mother. Several other tests were made in which the girl came out successful. At Katni, where Swarnlata spent four days with the Pathak brothers, she also narrated the events of her Silhatte birth and entertained the people with Assamese songs though she has never crossed the border of Madhya Pradesh in this birth.

Swarnlata also disclosed that she vividly remembers incidents and events of her past births whenever some curious but respectful person asks questions or whenever she is scolded wrongfully.

When she relates the incidents of her previous births she becomes oblivious of her surroundings and seems lost in the regions of the hazy past.

In moments of revelation, her face takes on serenity and seriousness. When she sings Assamese songs, the unconscious force of habit of the mysterious past birth asserts itself and she begins to dance in Assamese tribal fashion. She confessed that she can not only remember those incidents in which she was directly involved, but also some other local provincial and national changes and upheavals.

Swarnlata cherishes a desire that she should be respected now as, in her previous birth, she was obeyed and respected in the Pathak family. The emotional bonds still exist and she loves equally Katni and Chhatarpur, and wishes to reside alternatively at both the places.

N. N.

Notes on Water Supply.

By

N. KRISHNIENGAR, B.E., M.I.E.

Rtd. Superintending Engineer, Mysore and Jaipur.

Fully Illustrated.

Most useful to Engineering Students.

Price Rs. 6.

CORONATION PRESS,
100 Feet Road, Mysore.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831. to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu, Madras.**

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so," **A Young Civilian.**

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... " 8

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY,

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XX No. 6] Monday 23-11-1959. [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

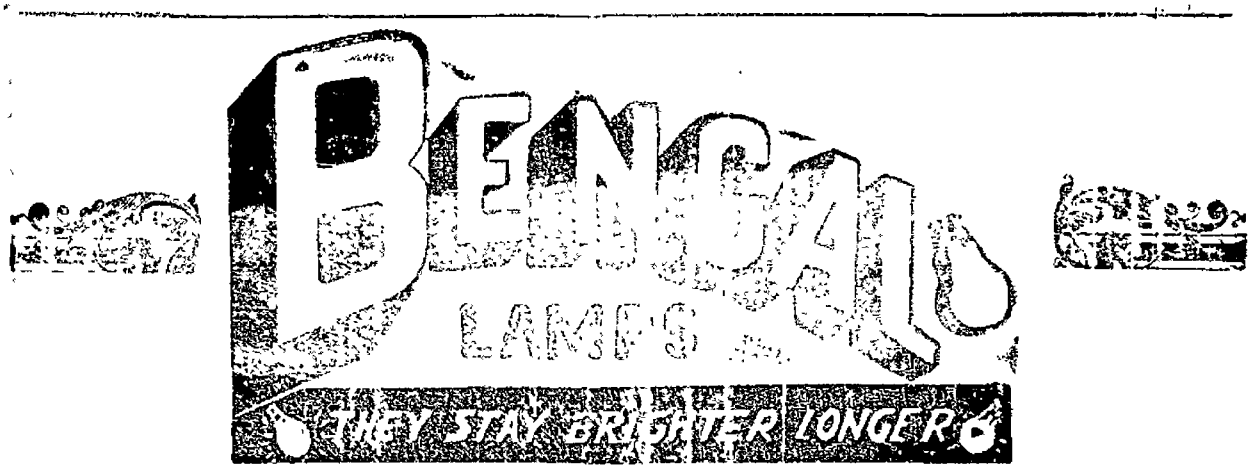
In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up



CENTENARY
OF
MELKOTE SANSKRIT COLLEGE.

Melkote, like Sringeri, Shivaganga, and Bababudan, is one of the beauty spots of Karnataka. And, since the renovation of the temple of Sreeman-Narayana by Saint Ramanujacharya in the 12th Century, it has been one of the consecrated pilgrim centres of India.

Since then, the ministrants to the temple, continued to cultivate Sanskrit learning, and were living lives of plain living and high thinking.

The stream of Sanskrit learning which was flowing for 8 centuries, was impounded in a reservoir in 1853 by the establishment of a Sanskrit College by the name, "Veda Vedanta Bodhini Mahapathasaala", by imperial sannad granted by the then Government of India, with provision for imparting knowledge of Veda, Vedanta, Sahitya, Tarka, Mimamsa and other sciences.

The Mahapathasaala is the second earliest Sanskrit institution of high learning established in modern India, and the Muzroi Department of the Government of Mysore has been fostering the institution during all these years.

Dr. Rajendra Prasad, the venerable President of the Republic, learned himself, and lover of learning, graciously visited the Mahapathasaala on 21st Aug. 54, during his stay at Mysore, and made a gift of Rs. 1000, as a token of his appreciation and pleasure!

Successive Chief Ministers of the State, Sri Kadidal Manjappa, S. Nijalingappa, and B. D. Jatti have expressed sympathy in its improvement. Distinguished Indians, like Speaker Sri M. Ananthasayanam Iyengar and Dr. K. S. Krishnan, National Scientist, entertain deep interest in the institution.

Thus encouraged, it is proposed to celebrate the Centenary of the great institution adequately. A Centenary Celebration Committee, under the Patronage of the President of the Republic, and prominent lovers of Sanskrit of All-India standing, is being formed, and the kind co-operation of the Central and State Governments, the University Grants Commission and Sanskrit Commission, and the large hearted public benefactors of the land, is hoped for, so that, with a worthy building, a hostel, adequate equipment, and living wage to the Professors, the institution may become a modern Nalanda, correlating the knowledge of the East with the new-light that is illumining the world from the West.

A Centenary is rather a rare thing at the present time. The Banaras Sanskrit College celebrated it a few years ago. The three Universities of Madras, Bombay, and Calcutta celebrated it not long ago, and received grants of Rs. one crore each from the Central Government! Well-wishers of the Melkote Sanskrit College hope that its Centenary will awaken no less warm response from the Government and the public.

In the new set up of renationalised and revitalised India, it behoves us to celebrate the Centenary of this hallowed seat of learning, founded under the highest auspices, on a grand scale, and mark the occasion by endowing a building worthy of the antiquity and greatness of the College, and a substantial endowment for the offer of prizes and scholarships for the increasing numbers of its future scholars.

A sum of Rs. 10 lakhs would adequately fulfil these objects. Enlightened and philanthrophical donors in the country might take note of the enclosed thoughtful observations of the beloved Prime Minister of the Nation, and come forth with generous offerings for this sacred cause, and earn the choicest blessings of Melkote's and the world's Deity, Sreeman Narayana, God Almighty, the Creator and Protector of the Universe!

Melkote, Mysore State. CENTENARY CELEBRATION COMMITTEE.

Notes on Water Supply.

By

N. KRISHNIENGAR, B.E., M.I.E.

Rtd. Superintending Engineer, Mysore and Jaipur.

Fully Illustrated.

Most useful to Engineering Students.

Price Rs. 6.

CORONATION PRESS,
100 Feet Road, Mysore.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

The Rationalist

Sachivottama
DR. SIR C. P. RAMASWAMY IYER
K.C.I.E.

The elite of South India are celebrating the 81st Birthday of Dr. Sir C. P. Ramaswamy Iyer, just as those of North India are celebrating the 70th Birthday of Prime Minister Jawaharlal Nehru.

A Reception Committee formed in Madras with H. H. The Maharaja of Mysore as Chairman, wrote to us for an appreciation of Sir Ramaswamy Iyer, to be included in a Commemoration Volume which they were to present to him on the 22nd instant. The following text of the said contribution, may interest our enlightened readers:

'One writes an "appreciation" of Paul Robeson or Srimathi M. S. Subbalakshmi: but one can only pay a tribute to Sir C. P. Ramaswamy Iyer. When the Angels went to God to complain of Ravana's devilry, and offered homage to Him, Kalidasa says,

'इति प्रसादयामासुस्ते सुरा लमधोक्षजम् ।
भूतार्थमाहुस्तस्यर्षि न स्तुतिः परमेष्ठिनः ॥'

"So they rendered tribute to the Divine Being. One cannot praise God. One only recounts His achievements."

When one is asked to write about Sir C. P. Ramaswamy Iyer one rather hesitates, because the cream of India's elite would be writing about him. One cannot hope to vie with them. One thinks of Kalidasa again—

'रघूणामन्वयं वक्ष्ये तनुवाग्विभवोऽपि सन् ।
तरुभिः कर्णमागत्य चापलाय प्रचोदितः ॥'

"Though my power of expression is slight, I shall write about the Raghu dynasty, their qualities having reached my ears and impelling me to expression".

Small men who may be approaching 60, seek to slake their vanity by inducing some friends to present them a Commemoration volume. But Sir C. P. Ramaswamy Iyer is a great personage who may be said to be above any tribute which may be offered to him by his fellow-men. People of South India are proud that they can claim him as their own. To quote Valmeeki—

'यश्च रामं न पश्येत्तु यं च रामो न पश्यति ।
निन्दित स्सर्वलोकेषु स्वात्मा प्येनं विगर्हति ॥'

"He who does not see Rama, and whom Rama does not see, is despicable among men. His own soul will despise him!"

It has been my pleasure to know him, and to be known to him, for some 45 years. Being in the Presidency College as a Mysore State scholar from 1913 to 16, one heard talks about him, of his trouncing Annie Besant in the matter of the J. Krishnamurthy brothers, of his going to an expected roudy election meeting at the Victoria Public Hall with revolver in his pocket.

In 1915, three of us of the College, T. V. Ramanathan (M.A. M.L.,), K. C. Srinivasan, (M.A. F.C.S.), and myself conceived the idea of founding the Old Boys' Day of the Presidency College, and went to Sir Shankaran Nair, Justice T. V. Sheshagiri Iyer, Sir P. S. Shivaswamy Iyer, Sir C. P. Ramaswamy Iyer, and Dewan Bahadur M. A. Parthasarathy Iyengar, for funds. Each gave Rs. 50, and with Rs. 250 we held the first Presidency College Old Boys' Day! The rupee then was still a rupee. It was not the deflated rupee 1959! Sir C. P. Ramaswamy Iyer, I think, became the first Secretary of the Old Boys' Association. Since then I have had the pleasure and the privilege of writing to him, or meeting him,

sporadically, and, I believe, spiritually our thoughts often run into each other.

A few pictures of our contacts come to mind. On a visit to Madras, when he was Law Member, being asked to supper, we had just finished it, and sat chatting in the drawing room. It was 9, and a car drove up to the portico, and Mr. C. R. Reddy, in dhoti and light wear—who had been left out of the Panagal Ministry, got out, and I took leave. The next day there was a no-confidence motion in the Legislative Council against the Ministry. I had asked to be allowed to watch it, and approaching the thronged Council Hall, was in time to hear Dewan Bahadur Venkatramana Iyengar of Coimbatore on the motion. On his conclusion a metallic voice rose from the back of the Hall, and looking, I saw a dark young man in a dark suit speaking. Asking who it was, I was told, "A. Ramaswamy Mudaliar".—It was the dawn of the rise of the twin star, which still seems to be in its meridian. The sun reaches his meridian, and descends the next moment. The Russian sputnic reaches its meridian, and falls quickly. But the Ramaswamy Mudaliar star, after 37 years, is still at the meridian! Or, is it the meridian? One recalls Shankara's cryptic quip,

"ततः किं, ततः किं, ततः किं, ततः किं ?"

"What then? What then? What then?"

On another occasion I was asked to breakfast. As we finished, Annie Besant, like uncrowned Queen Victoria, came. They were going somewhere. I was also asked to get in, and was dropped near Harris Bridge, to go my way.

When he was in Mysore some years ago for an Inter-University Board Meeting, I invited him to visit my International Sanskrit Research Academy. "You come to me tomorrow morning, and I will go with you", he said. Going to the Guests' Quarters the next morning, as I passed the rooms, I saw the other Vice-Chancellors, in undress, and tinkling coffee-cups. Reaching his room, I found him fully dressed. Asked whether he had had coffee, he replied, "I get up at 4 a.m., and bathe and practise Yoga, and take coffee", he said. "Where did you learn Yoga?" "I learnt it from H. H. Chandrashekhara Bharathi Swamy of Shringeri", "How did you know him?" "My father took me to him early in my career."

So H. H. Sri Chandrashekhara Bharathi Swamy's benediction has something to do with Sir C. P. Ramaswamy Iyer's effulgent dynamics!

Last year he graciously responded to my request to preside over H. H. Mummadi Krishnaraja Wodiyar's Jayanti Celebrations in Mysore. I had then the pleasure of welcoming him before a large audience as "the most cultured, the most able, the most eloquent, the most eminent, and the most glamorous son of South India".

80 is no doubt old in the normal conception of men. But when one sees Sir C. P. Ramaswamy Iyer's activities, and mileage covered, one cannot deem him old! And when one hears of his going long distances for a Rotary meeting or a K. Srinivasan portrait unveiling, one wonders why the dirigible is flying over the house-tops! Seeing the fuss made over Sri K. Srinivasan, one recalls Mr. S. Kasturiranga Iyengar, who, effortlessly, deftly, masterfully raised the "Hindu" into a great, opulent, and successful paper. I had the pleasure of knowing him, and when he and Sri S. Satyamurthi came to Bangalore to collect for Gandhi's Tilak Swaraj fund in 1919, I had the privilege of taking them round. Soft-spoken, calm, placid, imperturbable, he had a trenchant assistant in S. Rangasami, and the "Hindu" soared, like a kite flying before the wind. Of Sri K. Srinivasan it might be said, in epitaph, "His horse-whip was mightier than

his pen." One might say. "Mr. Kasturiranga Iyengar made the Hindu, and the Hindu made Mr. K. Srinivasan!"

Two faces stand out in South India today with pyramidal grandeur, like the Sun and Moon in a starry sky, Sir C. P. Ramaswamy Iyer and Sri C. Rajagopalachariar. Beginning life in the Metropolis, heir to Sri Pattabhiramier and legatee to Justice Kumaraswamy Sastry, endowed with eminent talents and graces, Sir C. P. Ramaswamy Iyer rose quickly from height to height, as a sky-master rises from cloud to cloud. Sri Rajagopalachariar, struggling in the moffussil, remained long in cold storage, thawed only when Gandhi dispelled the clouds, and then his exceptional abilities and character lifted him to the top.

Sir Ramaswmy Iyer is large-hearted, sweet-tempered, urbane, chivalrous. Sri Rajagopalachariar is cold, angry, disillusioned, bitter, indignant, perverse, uncompromising, adamant. It was perhaps well that the first Indian Governor General was not made the first Indian President of the Republic. Today he is filling a role that only Gandhi could have filled, and would have filled. Gandhiism, in essence, was a revolt against national evils and oppression. Sri Rajagopalachari is truly Gandhian in trying to stem the mounting public misery today. No one else could build a rival to the Congress with equal success. That role could not be Sir C. P. Ramaswamy Iyer's at this age. His temperament is not that of aggressive assertion.

Sir C. P. Ramaswamy Iyer is 80 years old. There are three spans of life known to men. The Biblical span of three score years and ten. Sir C. P. Ramaswamy Iyer passed it ten years ago. There is the Vedic span of 100 years.—

'शतमानं भवति शतायुः पुरुषः।'

"Man lives 100 years". Dr. D. K. Karve and Sir M. Visweswaraya have proved its truth. Compared with them Sir C. P. Ramaswamy Iyer is still young. He has still 20 years to go.

There is then the Sree-Vyshnavite span.—of 120 years. Ramanuja lived to that span. Ramanuja lived to that span, because Ramanuja was sustained by the contemplation of the ineffable glories of God. Sir Ramaswamy Iyer's own benignant qualities, and benignant powers, are a reflection of the glories of God. They could sustain him to 120. May they do so!

Measured in the light of the other historic characters of the world theatre, Sir C. P. Ramaswamy Iyer has the brilliance of Disraeli, the dignity of Curzon, the diplomacy of Metternich, and the venerableness of Gladstone. Measured mythologically, like Sage Agasthya, Sir Ramaswamy Iyer has crossed the hills, and spanned the seas, and made his abode on the Western hills, and from there casts his beams far and near! May he long do so!"

* * *

Copy of the above was also sent, for information, to Dr. Sir C. P. Ramaswamy Iyer, and he has been pleased to acknowledge it in the following terms:

Madras
November 6, 1959.

"My Dear Friend,

Your letter of the 5th November, with its enclosure has just reached me, and I have read the latter with pride and with humility.

You are not only a longstanding and valued friend but also represent to me a very infrequent combination of ripe and well-assimilated scholarship and the humane qualities of gentleness and courtesy: and your understanding appreciation is therefore specially prized.

With kindest regards and best wishes,

I am,

Yours Sincerely
C. P. RAMASWAMY IYER."

SOUND WAVES

Someday your dishes will be washed by a sound your dog can't even hear. Inaudible sound is one of the newest fields of scientific research, and besides washing dishes, it can kill animals, melt glass, drill holes, relax the body, detect diseases, pump oil, and perform delicate brain surgery!

Ultrasonics includes all sounds which occur beyond the normal range of human hearing, 15 to 16,000 cycles for most persons. Even though we cannot hear these inaudible sounds, they do exist in the form of waves. Recent developments in the process of controlling them has led to a variety of new uses.

One of the most common applications of sound waves is sonar, the detection device used by ships to search for underwater objects, especially sub-marines.

Sonar is to water what radar is to air — and it operates the same way. Sound waves sent out from a ship are reflected by an object, thus allowing the sender to calculate its presence and location.

Cleaning is one of the most rapidly developing areas of ultrasonics. The object to be cleaned is immersed in a liquid bath through which ultrasonic waves of tremendously high frequencies are sent. These whirl-wind waves, ranging from 30,000 to a million cycles per second, vigorously scrub the surfaces of any object placed in the liquid.

The most microscopic particles of dirt are dislodged by the furious action of the ultrasonic waves. This technique is used most often to clean delicate hypodermic needles, jewellery and other instruments with tiny passages or crevices.

Using similar techniques it is possible to drill holes or carve shapes in extremely hard substances, such as steel, by adding an abrasive substance to the liquid. Dentists have used this method successfully for drilling teeth and surgeons have drilled holes in live bone.

Ultrasonics can also produce high temperatures. Early experiments with high frequency sound generated temperatures capable of melting glass!

Since sound waves can be focussed it is possible to generate heat beneeth the surface of the body with little effect on the skin or intervening tissue. Muscle ailments of many athletes are being treated this way today.

And the same principle of focussed ultrasound can be used to perform delicate brain surgery. Malfunctioning portions of the brain may be literally burned away without affecting nearby healthy parts, thus allowing for surgery without the necessity of cutting with a scalpel.

Petroleum companies are using ultrasonics to Pump oil. Instead of sinking complex pumping equipment into an oil well, they place a simple valve under ground and it is activated by the impulse of sound waves.

Even beverage companies are using ultrasonics. Before a can or bottle is capped, ultrasonic waves are focussed on it, causing the container to jiggle and the liquid to foam or fizz. This agitation displaces the air in the container while the top is being put on, thus prolonging the life of the beverage because of the absence of air!

Uncontrolled ultrasonics can be dangerous, too, which presents a problem in connection with jet aircraft. Sound of 160 decibles (a measurement of sound's energy) can cause immediate rupture of the eardrum; it can paralyse a rabbit in two minutes, and kill it in four!

"Sringara Prakasha" of Maharaja Bhojaraja. Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan. on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad 1.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XX No. 7] Monday 30-11-1959. [Price 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

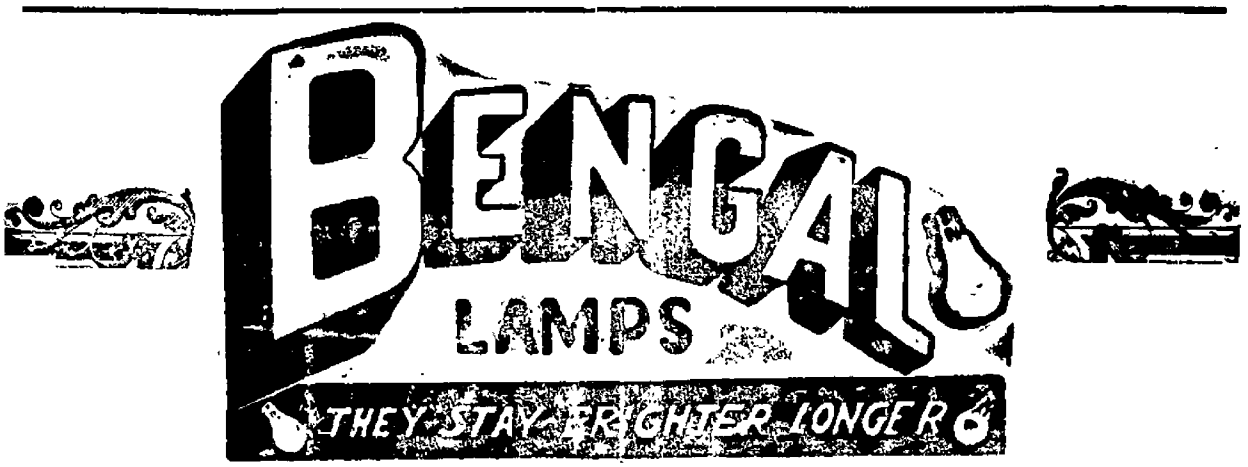
In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up



AS KHRUSHCHEV SEES RUSSIA

Mr. Khrushchev told Americans in his radio and television broadcast recently before his departure for home that the Soviet Government wanted to get rid of all types of armaments.

Mr. Khrushchev said it was gratifying that so many statesmen and leaders were studying the Soviet proposals, and then added: "Unfortunately not all people understand the sincerity of our proposals."

"The problem of concluding a Peace Treaty with Germany, like the disarmament problem, is not an easy one. But for the very reason that these problems are difficult they must be settled and not pigeonholed", the Soviet leader added.

He gave a brief outline of the social and economic system of the Soviet Union.

When the country became richer still, the Communist principle of from each according to his ability and to each according to his needs will come into force, he said.

The Soviet Constitution was the most truly democratic, he said, giving secret ballots, and the right to work, study and rest.

The Supreme Soviet was elected from the workers and leading public figures. "As you see, there are no capitalists and none represented in the Government."

He spoke of his own past and origin, and said that he and his two deputies, Mr. Anastas Mikoyan and Mr. Frol Kazlov who recently visited America, were all of working class origin.

Mr. Khrushchev said Russia thanked Marx, Engels and Lenin "for showing us the way". Many other peoples thanked them too and were following this road and the workers had to pit it against the tendency to acquire wealth.

Had there been a millionaire who did not want to become a billionaire? he asked.

There were legitimate desires—for another pair of boots, a better house, but not for greater industrial wealth. He quoted Christ scourging the money-changers in the temple.

Mr. Khrushchev said religious people should not oppose the socialist system because it was the most humane system in the world.

Mr. Khrushchev said: "Socialism does not restrict people's tastes and requirements. But, we think, it is quite another thing when a man has a factory and wants to have two, or when he owns one mill and wants to get ten.

"Clearly, nobody, not even with the help of his family, and not even if he were to live several lives, can earn a million dollars by his own work.

"This can be accomplished only when one appropriates the labour of others. But this runs counter to man's conscience, we think."

Mr. Khrushchev spoke of the intention to abolish taxation in the Soviet Union in the near future—" and I think you will appreciate the significance of this."

Soviet citizen did not worry about employment—the jobs were seeking the men, not men seeking jobs, he said.

He referred to the expense of medical services in the country and enquired what happened to someone who could not afford medical payments. "Does he have to lie down and die?" he asked.

In conclusion, he expressed his thanks to the American people for the "good feelings shown towards me," wished them prosperity and happiness, and ended with these words in English: "Goodbye, good luck friends."

EISENHOWER MUSEUM

At the U.S Presdent's boyhood home in Abilene, Kansas, stands a favorite tourist spot — the Eisenhower Museum — which houses trophies, souvenirs, documents, prizes of war and other memorabilia of the President.

Located on a plot of ground that Dwight D. Eisenhower and his brothers used for growing vegetables more than 50 years ago, the Museum was built by voluntary contributions from more than 200,000 Americans and from visitors representing 90 foreign countries!

A modernistic, windowless building of tan limestones and white polished stone and glass, the Musum has a broad concrete approach with massive reflecting pools on each side.

This is the first internationally supported World War II memorial to which the President has given some 2,200 items ranging from medals and uniforms to a family Bible and his father's gold watch fob. They truly reflect President Eisenhower's life from his boyhood to the present time.

Among the war momentos are the battlefield maps which General Eisenhower used in directing the European campaign. There is also, in his own hand-writing, the original paper he signed terminating the fighting in Europe!

The sword collection includes a 600-year-old Japanese sword with the royal family crest and the imperial chrysanthemum on the scabbard; the famous "Crusaders' Sword", which the City of London presented to the general; the jewel-encrested sword of Queen Wilhelmina of the Netherlands; and the personal dagger of Soviet Marshal Georgi Zhekov,

Included in the war collection is a bottle of sand from Omaha Beach in France, where the major battle of the invasion of Europe was staged.

A copy of the Inaugural Address and the prayer which President Eisenhower used to preface the speech opens the "Presidential Phase". A few of the President's oil paintings, revealing his talent as an amateur artist, are also on exhibit.

A CZECH EFFORT

Over the next two years a complete town and its 3,000 inhabitants in Czechoslovakia is to be moved because it covers rich deposits of brown coal and is holding up the development of a coalfield!

Fifty-one million tons, representing twenty tons of coal beneath each square yard of the town, are waiting to be mined. The town is Ervenice, fifty miles north-west of Prague.

Something similar happened thirteen years ago in Germany when a coal seam fifty-two feet thick was found running directly beneath a village on the Halle-Koethen highway. The village was completely dismantled and reassembled five miles farther down the road!

Probably the biggest single building ever moved bodily was a block of dwelling houses known as Normandy Apartments, New York. It weighed 8,000 tons, and the moving was carried out with the aid of rollers. The task occupied ten weeks.

Essential features of the work were five miles of steel cable. three donkey-engines, 2,000 steel rollers and 100,000 cedar shingles for use in the delicate levelling work.

The contractor was under bond to forfeit £60,000 if the building was damaged in transit, but the move went smoothly from start to finish!

The Rationalist

OUR FILING CABINET

Scientists say that a particular part of the brain is identified with memory. The right and left temporal lobes are "filing cabinets" in which is stored information which reaches the brain through our senses —sight, hearing, taste, smell and touch.

This was known 50 years ago when the Russian neurologist, Vladimir Bekhterev, demonstrated the case of a man who had a weak memory which played him false and who showed great apathy. A post-mortem examination of the brain showed extensive damage to both the temple lobes. But it is only in recent years that the proof of this location of memory has been experimentally possible.

The famous Canadian neurologist, Dr. Wilder Penfield O.M.F.R.S. gave an account of several experiments in the issue of the American Journal of Science, 26 June 1959. They involved the gentle electrical stimulation of various parts of the lobes.

When the current switched on and off memories were recalled or forgotten. A typical case was that of a woman who heard an orchestra playing an air while the electrode was held in place.

The music stopped when the electrode was removed and resumed when it was again applied. She was able to hum an accompaniment to the orchestra. It was a popular song and over and over again the stimulation of the same spot produced the same song—like putting needle back on a gramophone disc.

The music aways began at the same place and proceeded at the same tempo. It was so vivid that she remained convinced that a gramophone was being turned on and on in the operating room.

In another case, a boy repeatedly recalled a conversation which his mother was having with someone on the telephone. Each time the same spot was touched the same conversation was recalled. There was no particular reason why he should remember the conversation—it was quite an ordinary one—but it had got filed away in his sub-conscious and was recalled by the electrical signals.

As a result, neurologists now call the general area of the temple lobes the "interpretative cortex". We "interpret" things by comparing them with previous experience—with something that we remember, like saying "That smell? Ah, yes. That's a rose, like the one in our garden when I was a child."

The "filing cabinets" of the memory obviously contain a great deal of information which we have few calls to remember. For instance, Dr. Penfield gave the example of meeting a man whose very existence you have forgotten.

Before you have time to "think," i.e., consciously "set him out". you become aware that you have seen this man before. You watch him as he smiles, moves, speaks. The sense of familarity grows stronger. Then you remember him. You even recall that his name is Jones.

The sight and the sound of the man has suddenly given access to "forgotten" records of the past in which he has played some part. It was not a voluntary act. The drawer in the filing cabinet had just sprung open.

If the man had been associated with some frightening incident in your past, you would have had a sensation of fear even before you remembered him and identified him.

EASY SPECIFICS

Sir,—In the interests of public service may I mention a few inexpensive specifics used with remarkable success by my family? Anaemia is a common disease among our youth. Jaggery, about an ounce by weight, taken after each meal, works wonders for it. A common ailment among those who limit physical exercise to getting into and out of cars, is diabetes. A simple remedy that would bring down blood sugar, is to eat liberal quantities of the fruit of Eugenia Jambolana, known in the North as Jamoon, and locally as nerale, when the fruit is in season, and drinking a decoction of its seeds and leaves at other times. It must be supplemented with a brisk walk every day. Most of our elderly friends are victims of high-blood pressure. Large amounts are spent by its victims on patent medicines every year. The radish has excellent curative qualities. The incidence of high blood pressure is very low in Japan as the Japanese eat plenty of raw radish. One raw radish at each meal, with absolutely no water at the time to enable the salts to work undiluted, would bring down the blood pressure to normal in no time. An inexpensive and effective remedy for common colds is the raw onion. Raw onions with each meal keep away colds. My daughter, a Civil Surgeon in the Andhra Medical Service, tried as a cure for colds raw onions on herself and her doctor friends with remarkable success. The cure can be accelerated by sniffing at a handkerchief holding finely sliced raw onion. Polished rice, finely milled flour, and absence of roughage from food are the causes of constipation. Spinach must form part of the daily menu along with unpolished rice, or unseeved flour to help avoid this. Spinach has traces of phosphorus, chlorine, calcium, potassium, sodium, magnesium, iron, iodine, flourine, and silicon. Make it part of your daily cuisine and you will become a stranger to doctors!

Professor K. Wade, M.A., D. LITT.

YOUTH

Too often older people are heard expressing disgust at "the cult of the teenager." They seem to dislike particularly the swift rise to fortune of very young entertainers. This is nothing new. I was reminded of this by the 200th Anniversary of the death of General Wolfe at Quebec.

Wolfe was adjulant of his regiment at 16 years of age; colonel at 22 and major-general at 32! His Prime Minister was in Parliament when he was 27, and Pitt the younger was Chancellor of the Exchequer at 22.

What about Keats, Shelley and Sir Philip Sidney? Youth has always leapt to the front —and been derided by its elders. Give the kids a chance!

X.

TIP TO NEHRU

"There is nothing political in this letter, but it is surely astonishing that in all the spate of electoral propaganda there has been no mention of the Tories' most merciful act in knocking 2d. off a pint of beer and thus alleviating to some extent the burden on those harassed and deserving taxpayers—the drinking classes.

Could this silence be due to a fear that religious people might frown upon the concession? This should not be so, for in Proverbs 31-5-6 we are exhorted to "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more."

Writes an English voter,"

THE WORLD

In 1800 the population of the world was about 900.000,000. To-day it is about 2,760,000,000; by 1975 it is likely to be about 3,8000,000,000 and by 2050 it should reach 10,000,000,000.

The globe has a land surface of 36 million sq. miles, four-fifths of which is unsuitable for human habitation! So two-thirds of the world's population occupies one-tenth of the land surface!

At present there is about one acre of arable land available to each person throughout the world. If the population of the world continues to increase at the present rate, in 600 years there will be only one square yard of land surface for each inhabitant of this planet!

* * *

By that time we shall have conquered other planets! Ed.

HIS CARD

Jobs on a certain American newspaper were hard to get when the famous American writer, Damon ("Guys and Dolls") Runyan, applied there for one of his first jobs. He sat in the waiting room, nervously twirling his hat in his hands, completely at the mercy of an office boy who carried his request for an interview to the busy editor.

"It's somebody by the name of Runyan, or something like that," the boy told his employer.

"Ask him to send in his card," replied the editor.

The boy returned with the request. For a moment Runyan was stumped, then he reached into his pocket, pulled out a pack of cards and extracted an ace! "Give him that," he told the boy.

Runyan got in—and got the job!

Notes on Water Supply.

By

N. KRISHNIENGAR, B.E., M.I.E.

Rtd. Superintending Engineer, Mysore and Jaipur.

Fully Illustrated.

Most useful to Engineering Students.

Price Rs. 6.

CORONATION PRESS,

100 Feet Road, Mysore.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit, Mss. Book-collections, or funds for publication of precious ones, will be amply acknowledged.

G. R. JOSYER.
M.A., F.R.E.S.
Director.

MYSORE, INDIA.

THE WORLD

In 1800 the population of the world was about 900.000,000. To-day it is about 2,760,000,000; by 1975 it is likely to be about 3,8000,000,000 and by 2050 it should reach 10,000,000,000.

The globe has a land surface of 36 million sq. miles, four-fifths of which is unsuitable for human habitation! So two-thirds of the world's population occupies one-tenth of the land surface!

At present there is about one acre of arable land available to each person throughout the world. If the population of the world continues to increase at the present rate, in 600 years there will be only one square yard of land surface for each inhabitant of this planet!

* * *

By that time we shall have conquered other planets! Ed.

HIS CARD

Jobs on a certain American newspaper were hard to get when the famous American writer, Damon ("Guys and Dolls") Runyan, applied there for one of his first jobs. He sat in the waiting room, nervously twirling his hat in his hands, completely at the mercy of an office boy who carried his request for an interview to the busy editor.

"It's somebody by the name of Runyan, or something like that," the boy told his employer.

"Ask him to send in his card," replied the editor.

The boy returned with the request. For a moment Runyan was stumped, then he reached into his pocket, pulled out a pack of cards and extracted an ace! "Give him that," he told the boy.

Runyan got in—and got the job!

Notes on Water Supply.

By

N. KRISHNIENGAR, B.E., M.I.E.

Rtd. Superintending Engineer, Mysore and Jaipur.

Fully Illustrated.

Most useful to Engineering Students.

Price Rs. 6.

CORONATION PRESS,

100 Feet Road, Mysore.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit, Mss. Book-collections, or funds for publication of precious ones, will be amply acknowledged.

G. R. JOSYER.
M.A., F.R.E.S.
Director.

MYSORE, INDIA.

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XX No. 8] Monday 7-12-1959. [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

All-India Inter-University Youth Festival

Shri J. B. Mallaradhya, M A., I.A S. (Retd.) M.L.A., Chairman, Sixth Inter-University Youth Festival Committee, 1959, Mysore, announces,—

The Sixth Inter-University Youth Festival will be conducted under the auspices of the University of Mysore from 7th to 16th December 1959 in Mysore City. The first five festivals were held in Delhi directly under the auspices of the Ministry of Education, Government of India. Dr. K. V. Puttappa, our Vice-Chancellor, has been pressing for the Festival being held in different University Centres by turns. Dr. C. D. Deshmukh, Chairman, University Grants Commission held the same view and we see today the fruition of these proposals made by distinguished educationists, in Mysore being chosen for the first time as the venue for this year's celebrations. The University of Mysore constituted a Committee consisting of members of the Senate, members of the Legislature and members of the University Teaching Staff, etc., under the Chairmanship of Shri J. B. Mallaradhya, M A., I A S., M.L.A., Director of Public Instruction (Retd.), to work out the details and to make necessary arrangements for the Youth Festival. Various Sub-Committees have also been formed with a view to the closest attention being paid to the minutest detail. The Purpose of the Festival is best expressed in the memorable words of Pandit Jawaharlal Nehru who in his message for the Youth Festival held last year said:

> "The Life Force in every individual must be given an opportunity to expand, grow and develop so that the talents of creativeness may grow."

This is essentially a "Cultural Fete" and provides young men and women of various universities in India an opportunity to exhibit their talents in the Fine Arts such as Music, Drama and Dance and in technical skills in *industries, handicrafts, and hobbies.* It also gives ample scope for developing their histrionic talents. The Festival would not only bring to the fore the creative energies of our students but also develop in them a sense of one-ness and unity and national solidarity.

The items of the programme for the Youth Festival are as follows:—

1. Arts and Crafts: (a) Painting (oil and water) (b) Drawing (pen and pencil) (c) Sculpture (d) Photography (e) Handicrafts (Men and Women) 2. Drama: One Act Play. 3. Group Dance. 4. Group Singing. 5. Classical Dance. 6. Classical Music Instrumental. 7. Classical Music - Vocal. 8. Hindi Elocution and Kannada Elocution. 9. Symposium.

34 Universities are sending teams to participate in various items of the programme. The total number of students participating is of the order of 1,600 as per intimation received so far. The following Universities are participating in this year's festival:—

Aligarh. Agra. Allahabad. Andhra. Annamalai. Bihar. Bombay. Calcutta. Delhi. Gauhati. Gorakhpur. Gujarath. Jabalpur. Jamia Milia. Karnatak. Kashi Vidya Peeth. Kharagpur. Kurukshetra. Kerala. Lucknow. Marathawada. Maharaja Sayaji Rao Uni. of Baroda. Mysore. Nagpur. Osmania. Poona. Punjab. Rajasthan. Saugar. Sanskrit Visvavidyalaya. Vallabhbhai Vidyapeeth. Venkateswara. Vikram. Visvabharathi.

The number of Universities participating in each item of the programme is as follows:—

Arts and Crafts Exhibition 27 Drama 33 Group Dance 26 Group Singing 33 Classical Dance 24 Classical Vocal Music 26 Classical Instrumental Music 25 Kannada

Elocution 7 Hindi Elocution 18 Symposium 32.

The participants will be accommodated in a Festival Town that has been brought into existence on the Maharaja's College Sports Grounds. The Cultural Programme is to be conducted in a specially constructed stage in the Oval Grounds, in front of the Crawford Hall. More than a hundred thatched huts have been put up to accommodate the participants and contingents-in-charge. Students and their leaders would stay together in camp for a period of ten days. Separate blocks for boys and girls have been allotted. The contingents-in-charge are housed in units close to their respective contingents to ensure close supervision.

A Dining Hall capable of seating about 800 people has been specially built and all the participants are expected to have their meals there.

With the co-operation of the Electricity Board and Vani-Vilas Water Works, Mysore, adequate lighting arrangements and water facilities are provided in the Festival Town. Effective Sanitary arrangements also have been made. The following other amenities have been provided;

A furnished Lounge;

A Club Room with one section set apart for Reading Room and another for Indoor Games.

A Rehearsal Hall;

A Cafeteria cum General Stores with Tuck Shop.

A Reporting Room,

A Fire Brigade Unit is stationed in the Campus to be ready for service at any time.

Pucca security arrangements have been made by the Mysore State Police Force to meet any emergency.

The Administrative Section of the Residential Area consists of an Enquiry Office, a Post Office, a Scout and Guide Den, separate rooms for Volunteers and National Cadet Corps, a Bank, a Photographic Studio, and stalls for the display of Government of India and Mysore University Publications.

Two male doctors and a lady doctor would be in attendance at all times of the day and night in the Festival Town Dispensary.

The stage has been specially designed for all cultural programmes. Being 40′ × 50′ in dimension. it is big enough for group items such as Group Dance and Group Singing and Drama, and intimate enough for individual items such as Classical Dance, Classical Music vocal and instrumental. Hindi and Kannada Elocution. The panel of Judges consists of some of the eminent artists in the country, selected on the basis of their expert knowledge, from different parts of India, so that the items could be judged in a manner satisfactory to all the participating teams. The services of local accompanists with such instruments as flute, violin and mrudangam, tabla and thumboora have been secured to assist the artists.

The Festival will be inaugurated at 6 p.m. on Monday the 7th December 1959 by Shri Anna Rao Ganamukhi, B.A., LL B., Minister for Education, Government of Mysore, and Padma Bhusana Dr. K. V. Puttappa is presiding. General Thimmaya, Chief of the Army Staff, Indian Army, is paying a special visit to Mysore to address the gathering on the 15th December 1959.

SYMPOSIUM: Three days are devoted to the holding of a symposium each day on the following subjects:

1. Teacher Student Relationship in our Universities.
2. Evaluation of Merit of Students,
3. Universities and Training of Students for Citizenship.

Sir C. P. Ramaswamy Iyer has kindly consented to preside over this Symposium.

(*Continued on page 6*)

The Rationalist

REFORMISTS

On the desk of the traffic director of one large Colombian city stands a sign which says: "The Traffic Director is not a physician who can heal all ills, but merely that he prefers to be called "Mr." rather than "Dr."

One of the idiosyncracies of the Colombian way of life is that everyone has a title if possible—and the more colourful the title, the better! As to a doctor's degree, anyone can earn that so to speak, simply by wearing a decent suit, and preferably, eye-glasses.

If, in addition, you happen to have a foreign look, blond hair or some other characteristic usually connected in people's minds with an Anglo-Saxon, you advance to the title of "Mister"

Shortly after Dr. Alberic Lieras, who has earned his title legitimately at an University, became President of Colombia in August 1958, he issued a decree abolishing all titles for the President himself and the members of his Cabinet. Instead of "Excelentisimo Senor," he is addressed simply as "Mr. President," and "you" instead of "Your Excellency." His Ministers, too, have to be addressed as "Senor Ministro" instead of some other fancy title.

This is an honest effort by the first democratic President after many years of dictatorship, to overcome an age-old Colombian belief that the higher sounding the title, the better the person who bears it.

Colombians suffer from a tendency to admire everything that is foreign. That is why many people regard the title of "Mister," as even more desirable than the title "Doctor." Many Colombian intellectuals are reluctant to admit to any pride in their country or its achievements. Some are harsh in their criticism of things Colombian,—as does Mr. Nehru of things Indian.

A MYSTERY

How did the Isle of Man come to possess a tailless cat—the world-famous Manx cats which, says a recent report, are tending to disappear and may one day become extinct?

Nobody knows. It's a mystery, say naturalists. There are some amazing theories as to the origin of these cats which, when perfect, sell for as much as £50!

One scientist accounts for their lack of tails by suggesting they are a cross between a rabbit and a cat. Others disagree, a few suggesting that Manx cats are "probably the result of a prehistoric accident."

Ask a Manx child why these cats are tailless and you will hear the old legend that a Manx cat was the last animal to enter the Ark, and and that its unpunctuality cost it its tail which was trapped when Noah slammed the door!

The Manx is known to be one of the oldest cat breeds in the world. They usually have a tuft of hair instead of a tail, and some students of natural history believe they came to Britain originally from Japan.

The Manx has been found as a type entirely distinct from the ordinary tailed cat in Japan, China, Siam, Malaya and parts of Russia.

A romantic theory is that Manx cats were introduced into the Isle of Man from Spain in the days of the Spanish Armada when two galleons were wrecked off Spanish Point near Port Erin.

THE POLES

However fiercely oppressed, those bravely patriotic people, the Poles, never seem to lose their jesting powers. To-day their Communist overlords, though often exasperated, just cannot damp down, much less destroy, this precious gift.

A colleague, just back from Warsaw, tells of a story told against their own head of state which provokes peals of laughter in that battle-scarred city's bars and cabarets.

When Prime Minister Wladyslaw Gomulka was last in Moscow, he was presented, so the tale goes, with a magnificent new limousine, about the most splendid car yet turned out by the Soviet motor factories. Mr. Krushchev gave it to him personally, accompanying the gift with much cordial back-slapping and floral tributes.

Delighted by this glistening model, Gomulka took in its features swiftly, the streamlined body, plush seating, powerful head-lamps, elaborate dashboard, and then, greatly to his surprise noticed there was no steering wheel!

"This is a most generous gift," he said turning to his host and benefactor, "and I am most deeply grateful, but your engineers appear to have forgotten just one vital thing—the steering wheel."

"Oh, no!" said Mr. Krushchev, giving him a broad comradely grin." "We have been steering you since you came to office. And while you sit in our car, you can trust us to go on steering you just as safely in the future!"

Notes on Water Supply.

By

N. KRISHNIENGAR, B.E., M.I.E.

Rtd. Superintending Engineer, Mysore and Jaipur.

Fully Illustrated.

Most useful to Engineering Students.

Price Rs. 6.

CORONATION PRESS,
100 Feet Road, Mysore.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

(*Continued from page* 3.)

Sir A. Ramaswami Mudaliar and Sir A. Lakshmanswamy Mudaliar have been invited to preside over these symposia.

The Valedictory function will come off at 5 p.m. on 16th December 1959. Professor Humayun Kabir has been invited to deliver the Valedictory Address and distribute the prizes. It is expected that His Highness the Chancellor may be graciously pleased to preside on the concuding day if his health permits.

Since the Auditorium is designed to give the maximum facility to the artists, admission to the public is restricted only to 1000 persons each day and mostly to students of educational institutions. Therefore, tickets of the value of Rs. 1/- per head per day are sold. On the last day, after the Valedictory function, the teams adjudged as the best in various competitions will present an item each. This is a show intended for the public and tickets of the value of Rs. 5/-, Rs. 3/-, and Rs. 2/- will be sold.

A special feature of this year's celebrations, is the bringing out of an attractive Souvenir worthy of the occasion. Many articles of literary and cultural value have been contributed by many distinguished persons in India, which is likely to enhance the status, value and usefulness of such a publication. The Souvenir is priced at Rs 2/- per copy and will be available for sale from 7th December 1959. Prof. Ekambaram of the Maharaja's College, Mysore, is the Editor of the Souvenir.

A Special Officer, Camp Officer for the Boys Section and a Lady Camp Officer for the Ladies Section, and an Executive Officer have been appointed to be in charge of various items of work.

It is arranged to bring out a daily bulletin to be called the "Festival Samachar" for the duration of the Festival under the joint editorship of Shri Kenche Gowda, B.A., LL.B. and Shri N. N. Sastry of the Press Trust of India.

Facilities are being provided for various Universities to visit places of interest round about Mysore and to give them opportunities of acquainting themselves with the progress that Mysore has made in various sectors of public activity.

The participants are expected to lead a disciplined life in the Camp, and special rules regulating their stay and conduct in the Festival Town have been drawn up and are to be enforced strictly on a voluntary basis.

The public or relatives of participants are not normally allowed to enter the Festival Town without specific permission.

An Exhibiton of Arts and Crafts has been arranged as an adjunct to the holding of the Youth Festival. Paintings, Drawings, Photographs, Sculptures, Handicrafts and Hobbies from students of various Universities are to be displayed. And this year's Exhibition is expected to be fully representative of the creative talent of the educated youth of this country.

The Festival is, by and large, intended to minister to the creative and emotional needs of our young men and women by providing scope for the expression of their artistic, cultural and emotional needs.

Every endeavour is being made by the Celebration Committee to make the stay of the participants worthwhile in every way.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831. to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"
A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART-PAPER EDITION .... Rs. 12
LIBRARY EDITION .... " 8

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan on order, and 1 copy to Bernè, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XX No. 9-10] Monday 14-12-1959 & 21-12949. [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Astakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

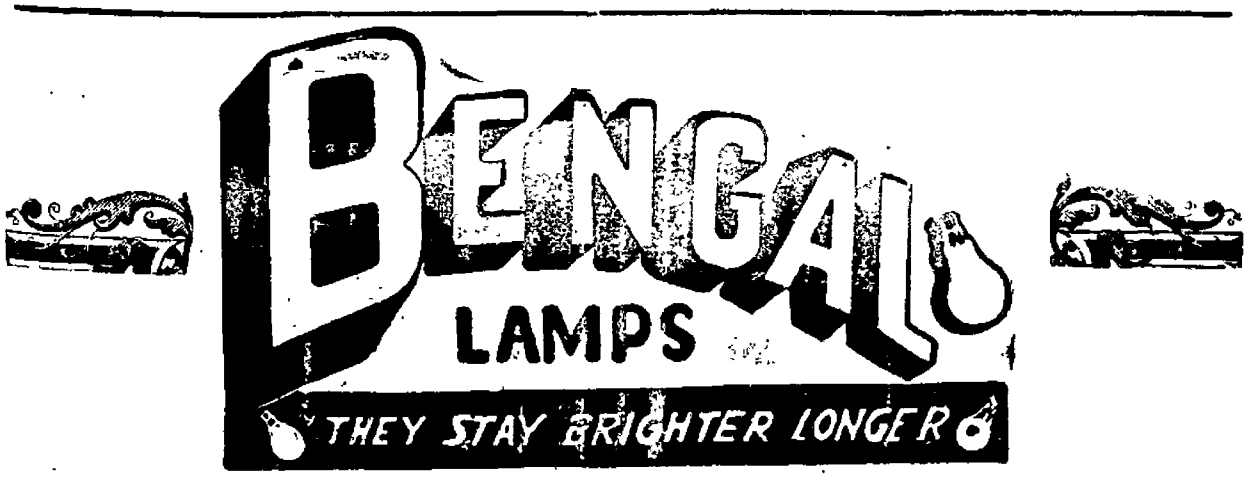
RS. 15—0—0

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-



THE INTER UNIVERSITY YOUTH FESTIVAL

The 6th Inter-University Youth Festival was inaugurated on the 7th instant in a magnificent pandal specially erected in the University Precincts, Mysore. Sri J. B. Mallaradhya M.A., M.L.A., Chairman of the Festival Committee, in the course of his speech welcoming the State Education Minister, Sri Anna Rao Ganamukhi who inaugurated, and Vice-Chancellor Padma-Bhooshan K. V. Puttappa, who presided, observed,

"It seems to me that this is a unique occasion in the history of our University both from the point of view of the bigness of the undertaking and the national significance attached to a festival this kind. We are grateful in particular to the Hon'ble Minister for Education, Government of Mysore, Shri Anna Rao Ganamukhi, for very kindly agreeing to inaugurate this festival. His presence here in our midst is as much an indication of his abiding interest in Youth Welfare, as an evidence of his deep and everlasting passion for the advancement of higher education. During his tenure of office as Education Minister he has displayed great talents as an administrator and given ample proof of his grasp of fundamental details of educational problems, and a rare capacity to handle them with faith, courage and efficiency. His readiness to advance the cause of higher Education and Research both in Humanities and in Science is a source of inestimable value and strength to our University. His recognition of the important role of Universities in national reconstruction has found concrete expression in his active support of all proposals of expansion and development from the Mysore University with a spirit of helpfulness and true understanding. It is generous of him to have found time in the midst of his preoccupations to be with us this evening and bless our endeavours. If I may reveal a secret, he is a linguist My young friends from the North would find him an Urdu scholar and a delightful conversationalist even in Urdu. Very early in life after he left the University and when he had a lucrative practice as a member of the Legal Profession, he joined the Freedom Struggle and occupied many positions of trust and responsibility in the Congress Organisation in Hyderabad. He was a Minister in Hyderabad. It is our singular good fortune that he is in charge of the Education port-folio of Mysore State which is a tribute to his capacity for handling perhaps the most difficult and important portfolio in any Government."

"It is my pleasant duty to welcome Dr. Puttappa, our learned Vice-Chancellor. Many of you perhaps know him by reputation. His literary talents are of a very high order and have received recognition from the President of this Sovereign Democratic Republic. He is a Poet. He is an Author, a Composer, a Philosopher—all rolled into one. His innate desire for the development of Kannada literature is unbounded. He is an uncompromising advocate of the principle of regional language being the medium of instruction even in the University stage. At the same time, he has always expressed the view that there should be no element of compulsion in favour of the regional language. He has never once minimised the importance or value of English as an International language and as the gateway to higher scientific knowledge and scholarship. His service to the University of Mysore would be gratefully remembered for many many years to come, in respect of stabilis-

ing the Department of University Publications and Extension Lectures and laying firm foundations for its future development on sound lines. The activities of this department of the University have attracted notice by all other Universities in India and the Universty Grants Commission.

"He is in no small measure responsible for this Youth Festival being held outside Delhi under the auspices of Universities by turns."

"We are obliged to him for agreeing to preside on this occasion. It is his show. He and the University Syndicate must take credit for all that is good in this organiration."

"On behalf of the University of Mysore and the Celebration Committee, it is not the conventional type of hearty welcome that I extend to all the young participants and their leaders drawn from 34 Universities in India, to this festival. It is a genuine source of pleasure to have had the opportunity of meeting the flower of Indian youth in this historic city and to play the host for them in "Ekalavyapura", the University Campus named after the young Epic Hero of unparalleled courage, integrity, character and unexampled devotion to duty. In designing the lay out of the Camp, we have aimed at simplicity without sacrificing elementary comforts for the inmates. It was our desire to provide an essentially rural atmosphere and to utilise local and indigenous resources for putting up and equipping the hutments. The leaders of University teams have been housed in close proximity to the quarters of their students, and in the matter of providing amenities, we have made a virtue of necessity by making no discrimination whatsoever between teachers and students. Every endeavour has been made to allow students and their leaders to live, move and have their being within the vast expanse of 25 acres, in an atmosphere of freedom from care, freedom from worry and anxiety, with good fellowship, concord and harmony. I venture to express the hope on behalf of the Celebration Committee that our young friends from the extreme East and West and North of India, i e., from Himalaya to the Cape Comorin, will take our will for the deed and make themselves perfectly at home, and in any case try to "rough it out". To all of them individually and collectively I say "ಸುಸ್ವಾಗತಂ"," "Hearty Welcome!"

In the course of his speech declaring the 6th Inter-University Youth Festival open, Sri Anna Rao Ganamukhi, Minister of Education, Mysore, observed,

"It gives me great pleasure to associate myself with this Inter University Youth Festival. Age is always happy in the company of youth. I do not know whether the reverse is also true, since the Sage of Stratford-on-Avon warns "Crabbed age and youth cannot live together". Probably I am a half-way house between age and youth and I guess this aspect alone weighed heavily with the organisers of this Festival to invite me to inaugurate it. Whatever the reason or consideration, I am grateful to your great Vice-Chancellor, *Padmabhushan* Dr. K. V. Puttappa, due to whose far-sighted initiative this Festival is being held for the first time outside Delhi, to Shri J. B. Mallaradhya, the dynamic Chairman of the Festival Committee, and to all others connected with this Festival, for the signal honour they have done me."

"I see an imposing array of talents before me, bubbling with youthful vigour and faithful idealism. It is you who can shoulder this responsibility of enrichment of Indian culture and establishment of

internal and external harmony in India. It is for you to water the saplings of culture today and reap the fruits of fuller life tomorrow. These Festivals give you an opportunity to understand each other and enrich each other through the process of interaction and interplay of personalities, and through the cross-pollination of ideas and aspirations breaking through myriad barriers—regional, linguistic, religious and what not! I hope you will prove worthy of the confidence which Bharat has reposed in you, as I believe you believe in Bharat—in her traditions and cultural values, in her philosophy of life, in her immense potentialities—material, moral and cultural—and in her great future.

"I conclude with the inspiring words of Yajurveda which epitomise all that we stand for and all that we aspire for:"

"May those dwellers in the Spirit Eternal be full of Divine grace; may the guardians of the moral order of this country be ever armed and alert to protect; may the nation be full of weath in cows rich in milk, strong bulls, swift horses, women—ornaments to the household—heroes ready for war, and young men famous for intellect and public spirit! May there be no famines and calamities; may there be economic prosperity! May we attain unity and happiness!"

In the course of his Presidential Speech Dr. K. V. Puttappa observed:

"I am grateful to the Sixth Inter University Youth Festival Committee for having done me the honour of inviting me to preside over the inaugural function, which has received the benedictions of our education minister, Shri Anna Rao Ganamukhi, who is well known for the great interest he takes in every aspect of youth welfare. Let me at the outset extend a hearty welcome to all the participants and contingents-in-charge who have come from our sister-universities. I see to-day two miraculous transformations. First of all, Shri J. B. Mallaradhya, the dynamic chairman of the celebration committee and his colleagues have completely transformed our college sports-grounds to a self-sufficient and beautifully regulated township. Shri Mallaradhya has almost kept vigil over the preparations. His resourcefulness, his vivacity, his unbending energies, his absorbing devotion to duty, and more than all his vast accumulated administrative experience have combined together in making the festival a great success. Secondly, the representatives of 34 Universities have converted "Yekalavyapura" veritably into a "miniature India." It is such a hope-inspiring experience to see students from all parts of India living as one family, inspite of differences in language, raiment and food habits, and even in colour! This assembly of youth is the most emphatic demonstration of the fundamental unity of our culture."

"You are all aware that this is the first time that the festival is being held outside Delhi, and we are proud to have this unique privilege of celebrating it. It gives me particularly great personal satisfaction that the Ministry of Education accepted my suggestion that the festival be held in different university centres each year; and that they have honoured us by consenting to the celebrations being held under the auspices of the Mysore University. This is a memorable event in the history of modern Karnataka."

All-India Inter-University Youth Festival

The Inter-University Youth Festival which ought to have gone off under the pleasantest of atmospheres, has been made the target of no small measure of blind passion and irrational criticism. The idea of holding an Inter-University Youth Festival annually is quite good. Five times it has been held at Delhi. The move of the Mysore Vice-Chancellor for its being held each year in a different centre, and starting with Mysore, is also good. Delhi in December is certainly no place for holding All-India gatherings. With biting cold, and fog-ridden till late in the morning and from early in the evening, it is the worst place possible for amusement or enjoyment in December or January. Mysore on the other hand is heaven in comparison. Its weather all through is equable and charming, the city is spacious, and adaptable and likeable, and deserves to be the natural first choice for the holding of Inter-Statal and International gatherings. In fact many such have been held here already, and those assembled have had a better time here than they could have had anywhere else in India or outside.

Locating the Festival Camp in the University precincts was also perfectly natural, since nobody could foresee that Mysore students would behave so like step-wives, and go so perversely crazy! In the light of subsequent happenings one might say that it could well have been located in the Kantharaj Urs Mansion and its spacious grounds.

Speaking of subsequent events, we are tempted to point out that it is to avoid such untoward interferences that it has been the age-old Hindu practice to commence such things with the worship of Vighneshwara or Vishwaksena, invoking their protection against disturbances by rakshasas and demons. Perhaps the authorities failed to observe that wholesome and homely practice when commencing the Festival Camp, and hence all the undeserved troubles.

That apart, the task of creating a vast home from home,—all found—for nearly 2000 male and female students from all the provinces of India, with diverse tastes and habits, and a vast pandal seating, not 500 or 1000, but nearly 3000 visitors, was a giant task, and that the Festival Committee achieved it so capably and efficiently, should be a matter of satisfaction, commendation, and praise.

Over 34 Universities were well-represented, from Kerala to Kurukshetra, from Mysore to Gauhati, regional Universities as well as special ones like Jamia Milia, Viswabharati and Samskrita Viswavidyalaya. Talents were displayed in Group-Singing and Classical Music,—vocal and instrumental,—Group-Dance and Classical Dance including Manipuri, Kathakali and Bharatanayam, Dramas in Hindi, Urdu, English and Sanskrit, Elocution, and Symposia. The programmes commenced in the mornings at 9 lasting till 13, resuming at 16 for symposia, and continuing from 18 to midnight for dances and dramas. The group-dances displayed rural rites invoking rain or rituals of agriculture, or Puranic episodes or spiritual realisation. Each University vied with the other in its Bharatanatyam, Kathak, and Manipuri displays. The grace and dignity of motion and gorgeousness of dresses of the Manipuri entrants were a feast to the eyes. Professionals could not have evinced greater poise or perfection than was presented by these participants. In the musical and dramatic field, as also in elocution, the excellence that was uniformly displayed was remarkable. When each display was as good as the other the task of ranking them was well nigh impossible. It was not like judging by the runs made as in cricket, or by sets won as in

Tennis. The Judges could only pretend to judge!

Among elders who graced the Festivals were Dr. Sir C. P. Ramaswamy Iyer, Sri Anna Rao Ganamukhi, Minister of Education, Mysore, Dr. Hegde, Ex-Minister, and General K. S. Thimmiah. Dr. Srimali and Humayan Kabir and Sri B. D. Jatti didn't feel like participating, for fear of untoward incidents in their presence.

That apart, the Festival camp life, including a varied mixture of 1600 students from all over India, was pursued, and the Festival programmes were carried out without a hitch.

Had it been wrecked by evil forces, or been abandoned in the middle, it would have been a great shame to the Mysore State and the Mysore Government, and Mysore City would have lost its rank among the cities of India, and would never more be thought of as venue for any great Conference or assemblage. Even now people will think twice before deeming it suitable for any such thing.

We can say, "It is not the organisers' fault." The Festival gathering was itself too large to allow of unlimited entry of outsiders. The offer to provide entry to 1000 each day was perfectly reasonable. If it were not so, and if it were the arbitrary decision of the Chairman only, the Festival Committee as well as the University Council would certainly have overruled him. The Council selected him as Chairman as the person most suitable, as an officer of experience, efficiency, and ability, who would carry the thing through successfully. He did so remarkably well.

In Delhi for Five years the Festival was not thrown open to all, and the students of the Delhi University did not revolt. But it was left to a few hundred Mysore students—out of the ten thousand in the various Colleges, to prove perverse, head-strong, and dictatorial, and go about damaging Mysore property and Mysore's good name. It was like sons lopping off their mother's ears and nose! The city has been left with bruises and wounds. For 3 days they cared nothing for the unarmed police. The armed police had to be brought in to restore peace. To say that the latter overstepped is like saying that when a house is on fire, the firemen should only quell the fire and not wet the house! The proper thing for the public is not to create situations that call for the police. To get wild and then jeer at them and make them wild, and then complain that they have not used minimum force—can minimum force be judged by means of a thermometer?—is incongruous. If the police are not wanted, the citizens, the so-called Vidyarthi Parishad, the organised R.S.S. the Scouts and the N.C.C. should curb the hooligans and save the situation. If they all prove impotent, then the police and military are the last resource. When they too fail, there is revolution, and hell let loose!

Why did the students run before the police? If they had squatted what could the police have done? If this is their bravery before the police whom they see every day, how would they behave before the Chinese, and what would be the worth of the support which they promised last month to Nehru? And when they themselves destroy things, what will they have to defend against the Chinese? Again, when they thus destroy the beauty that Mirza built up during years of meticulous care, why should the elders starve and that poor Nehru struggle with 5 year plans, when the younger generation will destroy everything overnight in its almost monthly orgies? What do these young men read, if instead of developing conscience, chivalry, courage, goodness, bravery, they develop perverseness, head-strongness, violence, and cowardice? Have they lost the power of thought? If so this Nation is doomed! And no amount of lip-flattery by

Ike or Krushchev or any body else will be of any avail!

Having produced young men like Abhimanyu and Babbruvahana, Dhruva and Pareekshit, Lava and Kusha, if the land producing those is now producing these, no wonder that Nehru begs, "Don't have any more children!"

There is much talk about judicial enquiry. How do they know that a judicial enquiry will be judicial? All too frequently Lingayat Judges favour Lingayat defendants, Vokkaligar Judges favour Vokkaligar defendants, and Mahommadan Judges side with Mahommadan defendants. When judiciary are selected not for sobriety and judgment, but by community, what is the worth of a judicial enquiry? And what was the result of judicial enquiries in Ramnad riots, and about the Travancore happenings? And should the judicial enquiry cover students' excesses also, or merely police excesses?

So far the students, in bulk, have expressed no regrets and promised no redemption. It would be sad to conclude that the Inter-University Youth Festival has brought out the true natu.e of Mysore and Bangalore students. We hope it is not their true nature, but a passing madness. We hope they will soon recover control of themselves and so remould themselves that Mysore, whose name they have sullied, may one day be yet proud of them! And let not that day be far off!

Editor.

BEST SELECTIONS FROM THE SPEECHES & WRITINGS OF

ROBERT INGERSOLL

"The finest orator of the English tongue on this globe of ours."

General Husted proclaimed, "In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled. As effective as Demosthenes, as polished as Cicero, as ornato as Burke, as scholarly as Gladstone, the Orator, in surpassing others, has now eclipsed himself!"

Popular Edition;—Attractive get up, bound in one volume Rs. 10-0-0 net, two volumes Rs. 12-0-0 net.

SHAKESPEARE'S OTHELLO

by Ram Gopal, Bar-at-Law.

Most useful to students of Indian Universities for Examination purposes.

Illustration 65 pages, Special Introduction 68 pages, General Introduction and complete critcisms 118 pages, Text 380 pages. Price Rs. 4-0-0. net.

HISTORY OF MYSORE AND THE YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro Chancellor.

"Profusely illustated, attractively Produced, and very readable." Hindu, Madras.

Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation." Amatyashiromani T. Thumboo Chetty, KT., C.I.E.

Rs. 5/-

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Sambita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

egistered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

reprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

/OL XX No. 11] Monday 28-12-1959. [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Astakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—0—0

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

"IF I WERE 21"

[Dr. WHITNEY, Director, General Electric Research.]

If I were 21 and wanted to study medicine, I don't think I would pack off to school. I would get a job as an orderly in a hospital, carrying out bedpans, if necessary, and look and listen. After a year or two of that, I might know what kind of medicine I wanted to study. Maybe I would find that I preferred to become an expert in hormones, rather than a surgeon. I might even end up as a druggist, or a maker of surgical equipment. I would see where the job led me.

I happen to have a monkeylike trait that makes me want to feel, smell and taste things which arouse my curiosity, then to take them apart. Not everybody is like that, but a scientific researchist should be.

If I were 21 and not scientifically inclined, I would not disdain a job selling plastic dishes, for instance, from house to house. Such a salesman would learn so much about people, more than I have an opportunity to learn in a laboratory. He should make money, have fun. He might learn some new things about what people want to buy that would help the researchist, the designer or the manufacturer. It is not the job you take that matters so much, as what you do with it.

I heard the other day of a young colonel who was embittered because his former employer gave him his old job back—sealing envelopes! The colonel, still a youngster, had been flying a bomber! Yet sealing envelopes is not a bad job. Some bright young man might derive an invention from it. Are envelopes made the way they should be, or does an envelope look the way it does because we're used to the way it looks? I don't know. What about the glue, our methods of stamping and addressing?

Stenography is not a bad job. One should learn something from everything one copies or hears dictated. I wonder whether any stenographer has yet devised a new way of putting on a typewriter ribbon. Or should there be ribbon? Maybe it would be better to ink the type with some sort of roller operated by a key. I do not know. That's really a thinking job for a good stenographer. I loathe changing ribbons.

What I am getting at is that some people are tempted to shoot too high. One way to find out what you want to do in life is to try all kinds of jobs. If you don't like working in a filling station, try a store, try an office, a shop, a farm. Not only will you find out what you want to do, but you will also pick up, as you go along, an amazing amount of useful information!

I know a young man who is uncertain whether to be a boatbuilder or an accountant. I suggested, when he asked my advice, that he sit down at a typewriter and write two essays—one on the advantages of being a boatbuilder, the other on the advantages of being an accountant. Then he should write two more on the disadvantages of each calling, and study what he has written. One never knows what is in his mind until he gets busy and lets it out.

A lot of people seem to think that a man learns only in his teens. Boys get this impression from their elders and, on emerging from the armed services at the age of 22 or 23, imagine themselves too old to take up such a noble science as, for example, medicine.

I was in my early 70's when I studied medicine, not for a degree, but to enable me better to experiment with a "fever machine" which we invented in our laboratories. It is used to cure or alleviate certain types of disease with heat therapy.

Two years ago I took up hydrogen-electric welding and became a pretty good welder! I

was trying to find a means of eliminating the sputter. I relate this in no spirit of boastfullness. I just want youngsters to know that they are never too old to learn. Even at our best, we use just a tiny bit of our brains!

We are making more and more new things. The more we make, the more men will work, the more people will buy. Employment will snowball. There are more opportunities today in this land than there have ever been. They are increasing in number. I think they are infinite.

We can't produce too much food. There are innumerable opportunities in agriculture for a young man, and with modern farm machinery he won't find the work back-breaking. If I were 21 I would consider apprenticing myself to a farmer. Pick a good master and earn while you learn.

The older I get the more I realize that the highest good is the good of the people. If I were to choose an occupation again I should consider three things; how well it serve the public; how much fun there was in it; and, of course, whether its financial reward would meet my need.

I know a young fellow, God bless him, who goes around the country selling birdhouses made in the shape of little white churches. He makes them. I now have 14 or 15 of them. I put the wren houses in different locations at different heights to find out where wrens prefer to nest. I haven't found out much yet, except that they don't like to be near trees from which cats and squirrels can leap to the birdhouse roof. This young man is having a glorious time meeting good people who love birds! He makes money, has fun, serves the public good and the good of birds. The simple and humble things are not to be overlooked in this world of boundless opportunity.

FINDING COAL FROM AIR

Searching for coal from the air is Northern Ireland's latest scientific research idea. Aircraft taking part in this survey are carrying instruments to measure magnetic impulses from the earth below. Variations in magnetism give a clue to the kind of minerals lying below ground, and to the thickness of sedimentary formations.

This aero-magnetic survey is part of the Government's £110,000 contribution to geographical research spread over the next four years. The British Geological Survey and Museum will analyse recordings.

Gravity measurements will, it is expected, uncover many underground secrets.

Surveyors have already started measuring variations at different points.

The forces of gravity change with the density of the rocks below, so even tiny variations in gravity weight can be significant.

Accurate work will give an exact picture of rock structures underground which have never been seen by the naked eye.

Research teams plan to use explosives in carrying out practical probes. After placing and firing their charges in bore holes, they will measure the time for shock-waves to pass between two points. That time will indicate the character of any coal seams or mineral wealth through which these waves ripple.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

The Rationalist

ALFRED NOBEL

The round of gay and colourful functions held recently in Stockholm to award the Nobel prizes as well as to honour the memory of their founder is a far cry from the order which virtually banished Alfred Nobel from the city in 1864 compelling him to live alone for months in a barge on a nearby lake.

This is how it happened. After an explosion in his laboratory in which his youngest brother was killed, the police authorities had declared that if the young Swedish experimenter wanted to go on with the manufacture of blasting oil (nitroglycerin), he could do it in the seclusion of a boat on Kake Maleren.

These were not the only days when Nobel had to suffer isolation. In his latter years, too, we find him ploughing a lonely furrow. The loneliness of genius is not without compensations. But Nobel's lifelong search for a spouse is, indeed, pathetic. He died a bachelor at the age of 63.

That Nobel yearned for family life is clear from what he once wrote to his brother's wife: "What a contrast there is between us! You surrounded by love.... anchored in contentment, I, a vagabond, without compass and rudder, like a useless wreck, broken by fate without any light memories from the past, without the false but beautiful mirages of the future created by illusion, without family which is our only life after death...."

Nobel had romance when he was merely 17. He fell in love with a girl whom he met in Paris. The episode was cut short by the death of the girl.

For years Nobel shunned women's company. However, in the spring of 1875 his outlook seems to have improved. After three years' stay in Paris hotels he bought a mansion in a fashionable part of the city. The place had everything Nobel could wish for except someone to share it with.

Not long after he moved in, we find him asking a Swedish friend about the whereabouts of "the sweetest little governess" (housekeeper) he had seen some time before in Vienna. The friend could not help him, but Nobel continued his quest for happiness.

Early in 1876 he had this advertisement inserted in a Vienna paper: "A very wealthy, cultured and elderly gentleman living in Paris, desires to find a lady of mature years, familiar with languages, as a secretary and manager of his household." As later events showed, Nobel was certainly not looking for a mere housekeeper.

The advertisement brought into Nobel's life the famous pacifist, Bertha von Suttner. She was yet to write her crusading works "Lay Down Arms" and "Inventory of a Soul" and others, but even in 1876, 29 years before she was awarded the Nobel Peace Prize, there was little doubt about her devotion to the cause of peace.

At the time she responded to Nobel's call, Bertha's family was in poor circumstances and she had been forced to take a governess's job with an aristocratic Vienness family called von Suttner. There the 33-year-old countess had fallen in love with a young son of the family.

When she came across Nobel's advertisement she had already promised the young man's parents that she would leave Vienna as soon as possible. After some correspond-

ence Nobel concluded that Bertha could fill the post satisfactorily. When she arrived in Paris her very wealthy "employer" himself went to the railway station to receive her.

According to Bertha, they began well 'on an animated and stimulating basis.", Nobel spared nothing to make his "housekeeper" feel at home, and at first he seems to have been successful. He let her read the sad poem he had written in 1851, telling Bertha she reminded him of the girl in that poem.

For a few days they talked for long hours like two lovers. It is not known what made Nobel ask Bertha if there was someone else in her life, after she had been with him about a week. She hesitated, but when he pressed her further she told him the whole story of her love for young von Suttner and her renunciation. He said something in praise of the "brave decision", and retired to his laboratory.

During the next few days they spent less time together, and when they did meet their talk was impersonal, mostly about the military significance of Nobel's inventions and discoveries.

Soon after, Nobel went to Sweden for a couple of days and on his return found his housekeeper gone. While he was away Bertha had received a wire from her lover, entreating her to come. She had agreed though not without some hesitation.

In the summer Nobel went to Vienna, hoping to see her, but she was not there. Again a nameless gloom decended on his world. It was during these wanderings in Europe, a lonely middle aged man, that Nobel met a 20-year-old girl in a flower shop.

If at first his relationship with beautiful Sophie Hess was platonic, it soon grew in warmth and intimacy. His idea was to turn the flower-girl into an accomplished woman fit to fill the dreadful void in his Paris mansion. He put her up in an elegantly furnished flat in Paris, with a maid, a cook and a woman tutor.

Sofie did not know what social and intellectual goals Nobel had set for her. She had a craze for shopping, and was constantly out on her spending sprees while her tutor sat idle at home. Nobel was reluctant to give her up as the ungifted, frivolous worldling she was.

He went on paying her shopping bills, and whenever she appeared to be in indifferent health he sent her to the costliest reforts of Europe. It appears that, for a long time Nobel clung to the faint hope that Sophie woul get tired of her frivolities.

Ultimately in a letter to Sophie in 1878 he admitted the failure of his experiment, saying, "For many years I have tried to find someone to whose heart my own could find a way, but it must not be a twenty-year-old heart whose views of the world and inner life have so little in common with my own."

Once more Nobel felt lonely and unwanted! If the earlier mishaps had saddened him, his experience with Sophie had embittered him against women, as is clear from the following passage from one of his 216 letters to the girl: "I consider women, each and every one of them, whether young or old, as annoying trespassers who rob me of my time!"

Nobel died as he had lived, a lonely man! On December 10, 1896, in the morning, his butler found that his master had died in bed. The founding of the Nobel prizes appears all the more magnanimous when one knows that they are the gift of one whom life had treated in such a niggardly manner!

* * *

We do not know whether the so-called great men who receive the prizes endowed by his wealth are happier! Ed.

SLEEP-WALKING

An attractive Belgian girl whose lover jilted her on the day fixed for their wedding arose suddenly from her bed at two o'clock next morning, carefully dressed herself in her bridal gown and walked to the village church.

She went to the organ and began playing a wedding march so loudly that it woke the priest who lived near-by. Amazed, he ran to the church, and was still more astonished to find that the girl at the organ was fast asleep but playing accurately!

She was still asleep as he led her gently back to her home!

What makes people sleepwalk? Somnambulism is a problem not yet fully understood, but medical men who have studied it say it is invariably the result of something on the person's mind disturbing natural sleep.

"Sleepwalking is a dream—one that is being acted," said one. "An ordinary dream is is a series of vivid brain pictures, one after another. But sometimes, in some people, a little brainscrew, so to speak, is loosened, and instead of *seeing* his dreams a person *acts* them."

Why some people should have *walking* dreams and others only ordinary ones cannot be satisfactorily explained. The fact that sleepwalkers never know they have the habit until they are told can make it dangerous. One woman dressed in her night clothes sleepwalked into the Thames near Richmond Bridge. Luckily she was rescued.

Recent research shows that fewer people in this country have been walking in their sleep since the end of the second world war. The investigators can give no reason.

Sleerwalking freequently occurred among children in Victorian times and somewhat drastic attempts at cures were made. One schoolmaster used to pour buckets of cold water over any boy he found wandering!

It's surprising how often sleepwalkers continue their daily task.

A student preparing for an examination has sometimes gone from his bed to his desk, opened a book and started work. He passed the examination!

82 YEAR OLD DRIVER

Eighty-two-year-old Thomas Jacomella, of Salt Lake City, backed his car out of the drive. In danger of hitting his house he shifted into forward gear, lost control and hit a tree and a clothes pole.

Another attempt at baching resulted in scraping the side of his house, hitting two more trees, and a parked car. Zooming ahead again in forward gear, the driver smashed through a brick wall, a wooden fence, and a steel wire fence, running through some bushes and piling into a pine tree as well.

Nothing daunted, Jacomella reversed yet again, backing across the two fences and the pine tree already struck. The car finally came to rest against a tree! At this stage the driver retired!

* * *

Mehmet and Calal Hardal, brothers, of Istanbul, Turkey, inserted an advertisement in a local newspaper for brides "... preferably twins whose father has a home large enough to accommodate both couples after the marriage!"

What do the anti-dowry law M.P's say to this?

BEST SELECTIONS FROM THE SPEECHES & WRITINGS OF

ROBERT INGERSOLL

"The finest orator of the English tongue on this globe of ours."

General Husted proclaimed, "In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled. As effective as Demosthenes, as polished as Cicero, as ornate as Burke, as scholarly as Gladstone, the Orator, in surpassing others, has now eclipsed himself!"

Popular Edition;—Attractive get up, bound in one volume Rs. 10-0-0 net, two volumes Rs. 12-0-0 net.

SHAKESPEARE'S OTHELLO

by Ram Gopal, Bar-at-Law.

Most useful to students of Indian Universities for Examination purposes.

Illustration 65 pages, Special Introduction 68 pages, General Introduction and complete criticism 118 pages, Text 380 pages. Price Rs. 4-0-0. net.

HISTORY OF MYSORE AND THE YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Spendid History." Dr. Sir C. R. Reddy, Pro Chancellor.

"Profusely illustated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatyashiromani T. Thumboo Chetty, KT., C.I.E.

Rs. 8/-

SOCIOLOGY

Based on Herbert Spencer.

by Ram Gopal, Bar-at-Law, and G. R. Josyer, M.A., F.R.E.S.

Presents a word-picture of the progress of Mankind.

Rt. Hon'ble Lord Olivier, P.C., G.C.M.G.;

"I have perused your book with interest and appreciation:"

Dr. Sir J. C. Bose, KT., F.R.S., Calcutta: "Most interesting work."

Sir C. P. Ramaswamy Iyer, K.C.I.E., Madras:

"A very meritorious effort, and one which is likely to be of great use to the younger generation."

Sir Jadunath Sarkar, KT., C.I.E., Calcutta:

"An immense amount of information has been compressed into it, much of which is unknown to our average countrymen."

Dr. C. R. Reddy, M.A., Vice-Chancellor, Andhra University:

"Excellent little book; a helpful volume on a very comprehensive subject."

Sir S. Radhakrishnan, KT., Ph.D.,: "Excellent little book, highly useful to students."

Popular Edition. Rs. 3/-

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XX No. 12] Monday 4-1-1960. [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Astakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—0—0

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

contd. in next Roll.

contd in next Roll.

contd in next Roll.

END

END

END

END

END

END